

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, OCTOBER 5, 1916

NEW SERIES, VOL. XVIII, NO. 40

There are fifty-six ministerial students in Union University.

It is said that the Fort Worth Seminary opened with a seventy per cent increase over last year.

Rev. Fleetwood Ball is to assist Pastor Howse in a meeting at Crystal Springs, beginning October 15th.

Brother Ashworth of Seminary is rejoicing over the blessing of God in his churches the past summer. There were one hundred additions.

W. C. Boone becomes assistant pastor of the First church, Memphis, Tenn., where his father is pastor, and now recovering his strength after an operation.

One paper in Mississippi, a daily, has already suspended publication, giving as the reason the increased price of paper and other printers necessities.

The pastor at Collins said that the whiskey petition known sometimes as the referendum petition, which went up from his town had names of people whom the people there had never heard of.

Some who were disappointed in the recent Maine elections so stubbornly fought by Democrats and Republicans, may find some consolation in the fact that the governor-elect is a Baptist and president of the Baptist Convention.

Rev. H. B. Taylor, of Murray, Ky., is to invade the Campbellite nest at Thyatira, Tate county, Miss., and hold a debate with Elder J. P. Lowrey. We predict a lively time and that there will be a wholesome respect for the truth that Baptists teach when it is over. May there be a great crowd.

The church at Collins has called Rev. J. T. Dale for next year. He has been pastor there before and already has his home among them. Rev. J. P. Williams will serve Collins till Jan-1st. In the meantime is preaching every other Wednesday night at Mendenhall where he will make his home and become regular pastor January 1st.

The oil fever has been threatening the classic village of Clinton recently. Leases have been sold by a number of property owners for drilling. If the oil materializes, Mississippi College ought to profit by it, as it owns a farm where the indications seem good. However, many oil speculators have failed to pan out. You need not delay the payment of your endowment subscription.

Some assinine German princeling, Hohenlohe by name, rises up to asservate that all that is necessary to stop the war and secure an honorable peace in Europe is for President Wilson to "step forward energetically and decree that no more arms or ammunition or war supplies should be furnished the belligerent nations by the United States." This infant doesn't seem to know that this government is not run by one man. To be sure he would have the pope use his spiritual authority in conjunction with the President. Hm! Why don't Mr. Hohenlohe speak to the Kaiser and have him stop all the munitions and gun factories in Germany. That would seem easier.

A good friend writes us that surprise has been expressed that The Record should mutilate the scripture by saying "As in all the churches of the Saints, let your women keep silence in the churches." We quoted precisely and exactly as it is found in the American Revised Version, 1 Cor. 14:34. This version is beyond all comparison the best version of the Bible. The same reading will be found in the margin of Westcott and Horts Greek New Testament. It seems to us certainly to make a more intelligent reading than to say with the old version, "God is not a God of confusion, but of peace, as in all the churches of the Saints." Let it be distinctly understood that the Record believes in the truth of every word in the Bible and has no respect for any man who seeks to wrest it in anyway.

The Illinois Central Railroad, on account of the distressing number of accidents in automobiles at railroad crossings, is sending out printed information and warning to people who own or ride in automobiles, urging them to "Stop! Look! and Listen!" before going on grade crossings. It is singular that people have to be cautioned to take care of their own lives, for it is a matter of common knowledge that most of the accidents in this class are caused by reckless inattention to danger. There is needed some education along this line.

The Immanuel Baptist church, of Chicago, has a half-page advertisement in The Standard inviting the readers to its worship. Dr. Johnston Meyers is pastor. The church in Baltimore, of which Mr. Edmonds, of Manufacturers Record fame, is a member, is also following out his suggestion by advertising its services in the Religious Herald. Some who have tried it are convinced that it pays.

Many of our people who heard Dr. Mayfield, of St. Louis, speak to the report on hospitals in the State Convention here in Jackson a few years ago, will regret to learn of his death. He built up and maintained a Christian hospital in St. Louis besides being engaged in other forms of missionary activity.

The new consolidated mission magazine to be called Home and Foreign Fields and published by the Sunday School Board of Nashville, will consist of 36 pages including cover. The first issue will be the November number and the price 50c a year. Every Baptist in the South ought to read it.

Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, is on the program of the Pastors' Conference, which meets the day before the convention, at Columbus. After the convention he will deliver a series of lectures to the students of Mississippi College and others at Clinton.

The Mississippi Collegian is a bright every-week paper by the literary societies of Mississippi College, taking the place of the former once-a-month magazine. We wish and predict for them a hearty welcome wherever there is a friend of the college.

It is said that of 1,550,000 Jews in New York City, only 50,000 are connected with any synagogue, leaving a million and a half who are without religious conviction or practice. They are said to be unbelieving and skeptical; a great mission field.

T. L. Holcomb assists Pastor T. A. J. Beasley in a meeting at Ecru, beginning October 5th.

Columbia College (Baptist), of Florida, opened with eighty-three per cent increase over last year.

Immigration decreased at New York harbor in two years from 1,332,200 to 95,467, due, it is said, to the war.

Fifteen of the University students united with the Oxford church last Sunday. Pastor J. B. Leavell was there to greet them.

Pastor Zeno Wall, of Clinton, is arranging for a meeting in February with Dr. B. H. Dement, of Greenwood, S. C., to assist him.

Mr. J. B. Mosely, of Shreveport, writes that \$23,000 passed through the hands of the church treasurer, presumably within twelve months.

The meetings in the Meridian churches continue with interest. We expect the pastors to have something good to tell Record readers at the wind up.

The man who objects to the churches and the preachers that they are always after money! money! objects to others coming into competition in his line.

Brother S. E. Dudley, of Hermanville, writes that the date of Union Association has been changed from the 19th to the 26th. See his announcement elsewhere.

W. D. Powell, mission secretary in Kentucky, will undergo an operation for gallstones about November first, the doctors having discovered this as the cause of his ill health for the past year or more.

This generation seems to be reversing the scripture order by turning the reaphook into a sword, since the great agricultural traction engine has evolved into an armored "tank" on the British front in France.

Pastor J. L. Vipperman writes that the Columbus church begins a meeting October 8th, and asks that the brethren pray for the church in this work. Dr. J. W. Porter, of Lexington, Ky., is to help in the meeting.

The State Board of Health reports a large increase of malarial diseases in August. There seems the greatest number of cases for many years, due probably to the excessive rains in the summer which made breeding places for the malarial mosquito.

The Baptist Record Book Store in the past month has, according to the statement of the representative of the Southern Depository, sold more school books than any other house in the State. The business of friends is greatly appreciated, and effort will be made to hold all old friends, and make new ones by prompt and careful attention to business.

The Religious Herald says that a long business street in Richmond, Va., has saloons on one side and not on the other. Property on the side where there are no saloons is worth from two and a half to three times as much as on the other; and now that Virginia is soon to be a dry state, and saloons are disappearing, property in which saloons have been located is rising steadily in value.

I'M GLAD I'M A BAPTIST.

Why? Because:

1. I follow a Baptist Christ. He dignified and emphasized the ordinance of baptism by walking 70 miles and was baptized of John in the river of Jordan "to fulfill all righteousness."

2. Because I am led by a Baptist Holy Spirit. The Holy Spirit is the author of the greatest Baptist book in the world—the New Testament. He was present and showed his approval of the ordinance at the baptism of Jesus. As the third person of the Divine Trinity, his name is in the baptismal formula, and, therefore, no scriptural baptism can be administered without His authority. He is in the heart of every saved person who is baptized, and, there can not be a scriptural baptism without an immersion by authority of the Holy Spirit, in water.

3. Because, the first preacher of New Testament times was a Baptist and was called John the Baptist, because he baptized.

4. Because the first church of Christ was a Baptist church. It was organized by a Baptist—Jesus Christ—and was composed of Baptist members.

5. Because the first foreign missionary Journal that was ever published—"The Acts of the Apostles"—was a Baptist document.

6. Because they believe in religious liberty. Every church is an independent democracy. Baptists have never persecuted other sects, no matter how erroneous their faith may be. Their constant, age-long contention has been for freedom of conscience and the right of every person—without regard to sex, race or color—to worship God according to "the dictates of his own conscience." They recognize but one Master, Lord, King, church-head—Jesus Christ. They do not recognize any ecclesiastical bosses, such as Prelates, Bishops, Cardinals and Popes.

7. Because they organized the first foreign missionary society of modern times.

8. Because the first foreign missionaries—both ancient and modern—were Baptists, the apostles and William Cury.

9. Because the man that organized the first Sunday school was a Baptist.

10. Because I am proud of our leadership. Their personnel compares with any organization—of church or state—past or present. Our secretaries, college, theological and university, professors, editors, authors, pastors and evangelists, are the peers of the intellectual masters of the world. A very intelligent Methodist preacher said recently in the hearing of the writer: "The Congress of the United States dwindles into dust compared with the Southern Baptist Convention."

11. Because they consider the commission of Christ to His apostles to go—go—go make disciples of all nations baptizing them in the name of the Father, Son and Holy Ghost, the marching orders of His people today. The one that made that law has never repealed it. He has never canceled it. It is binding today. We shall not be ready to lay aside our Christian armor, not to put the implements of service out of our hands until every creature of every nation, kindred, people, and tongue, shall have heard of Jesus and his love.

12. Because they believe that saved people and saved people only, are the proper persons to be members of the church. Christ said (Jno. 3), "Except a man be born again he cannot see—comprehend—understand—the kingdom of God. Naturally an unborn child can not know its father, mother, nor the duties and obligation of the natural family. What is true of the natural family is also true of the spiritual. The unborn child of God can not know God, can not understand the nature duties, and obligation of the church."

Jesus said of his church: "Ye are the light of the world." What sort of an out would a company of blind people make with unlighted, oilless lanterns trying to lead a man who is lost

in the dark wilderness" out of darkness" into the marvelous light of God. "If the blind lead the blind both shall fall into the ditch."

Paul said: "You hath he quickened (made alive) who were dead in trespasses and in sins."

What sort of a church would a congregation of spiritual corpses make?

13. Because they do not believe in admitting unconscious infants into church membership. Baptists teach their children that they must understand the plan of salvation, must read the Bible themselves, and that joining the church is the most important act of their lives. They must act independently, personally, and freely, because they are responsible to God for every act of their lives. Their parents urge them not to make a mistake: to join the church without religion would be to make hypocrites of themselves to lie to God, to make a false profession of religion. The reason why Baptists do not have to forestall the religious belief, and church membership of their children is because they have the truth, and the whole truth, and they are not afraid therefore, to risk their children to read the Bible for themselves. The Roman Catholic is the rottenest ecclesiastical body upon the face of the earth. Her daughter, and grand daughter ought to have left infant baptism with the mother church when they came out of her. There is no scripture for infant baptism anywhere in all the Bible, from Gen. 1, to Rev. the last chapter and last verse.

Baby sprinklers boast of the ability and scholarship of their preachers and I have this request to make of them: Show us; we are from Mo. If you can not do it, come out like a man and say so.

OLD TIMER.

A MESSAGE FROM DR. GRAY.

Victor I. Masters, Editor of Publications.

We are delighted to be able to report that Dr. E. D. Gray is making satisfactory progress toward a complete recovery from a serious operation on September 2nd at a local hospital. His friends everywhere will be glad to know that the prospect is that Dr. Gray's health will be more vigorous than it has been for the past few months.

Though his improvement is steady it will be some weeks before we can hope that Dr. Gray will be able to assume the burden of his accustomed work. His thoughts on the bed where he is convalescing turn daily to the brethren and to the great work of home missions.

While the work is progressing satisfactorily and the total receipts are about \$3,000 ahead of this date last year—that is to say, \$51,600—the necessity of placing the Home Board's debt in the appropriations of the year and therefore of borrowing more largely from the bank and of holding each needy appeal down to the minimum in the appropriations, makes the Home Board more anxious that the brethren shall understand its situation and needs than it has been for years.

When I asked Dr. Gray to give me a message for the brethren, something of that anxiety was reflected from his face which was suffused with emotion. He said:

"Tell the brethren I am improving and hope soon to be myself again. I am sure my sickness has not caused any lagging in the home mission interest, even though it has kept me from appealing to them as I would have wished to do just at this period."

"We are right now, in the middle of the associational period which gives a great opportunity for stressing the varied activities and needs of our board. If this is done, if we can have such co-operation and enthusiasm as we put into raising the foreign mission debt, though we have made no appeal, we ought also to be able to raise the entire apportionment for home missions and wipe out any possibility of debt."

"Regular and enlarged contributions are our great need. Tell the brethren I am expecting

to be able to meet them at various state conventions this fall."

The sympathy which our generous people will feel for our leader in his sickness will doubtless cause many to remember the needs of home missions and to help in every suitable way to supply those needs. This is eminently appropriate. We beg that our brethren everywhere will cheer the heart of Dr. Gray in his convalescence and vindicate the claims of the cause whose needs are great and crucial, by magnifying and contributing to home missions regularly and on every fit occasion.

Home Mission Rooms, Atlanta, Ga.

THE KINGDOM OF GOD—CHRIST IS KING.

The father has put everything at the disposal of His Son; and sent Him to bring every human being of every generation in all the world under the influence of the gospel. Those who believe the gospel, are saved and brought into the kingdom of God.

Jesus associates His disciples with Him in this work. He equips them, and sends them out in His name to preach the gospel to every human being. They dare not use any physical force in their effort to bring people to the feet of Jesus. Every one, who comes, must give up every thought of rebellion against God, and joyfully crown Jesus king of his heart and life. The heart must be reached, and its affections won to Jesus Christ, or else that one remains a rebel to God's government.

Jesus went back to the Father to make intercession for all who will come unto God by Him.

The Holy Spirit is here to fill and to direct every member of every true church of His. He thus fills and directs every church that is true to Him. As He directs the individual and the church, the gospel is made effectual.

If there is failure, the fault is not in God's plan. It is in those upon whom Christ has laid the obligation of preaching the gospel. Shall the line of battle be weak; because I am weak? Christ is trusting us to shoot to the heart; and bring the captive to the foot of the cross for salvation, and to the feet of the risen Lord for service. He trusts us to preach the gospel to every human being. His gospel is the power of God unto salvation to every one who believes it.

There are in Mississippi about one and a half million who need the gospel. Is each one of us doing all he can to reach every one of these with the gospel? Let each ask, have I done all that I could have done? Am I now doing all that I can do? In the present State Mission campaign, will I do all that the Lord wants me to do in effort to reach these who are sinking today.

In a short time those, who now need the gospel, will be in eternity; and we, who now need to give the gospel to them, will be beyond the confines of time. Hence, what we do for them, must be done now.

J. R. SUMMER.

OXFORD CHURCH AND THE UNIVERSITY.

I am receiving letters from parents and pastors of every section, urging our care for the spiritual interests of the young men entering the University this year. We feel greatly the responsibility and ask the daily prayers of those interested.

The greatest safeguard we have been able to find for the men is a full-fledged church membership with us. Many enter upon this and only these are helped in a definite way. Our greatest obstacle seems to be the objections of parents and pastors to moving membership from the old home church. Set sentiment aside and urge your boy today to join the church here at once, assuming full church duties, as this is the only even probable guarantee that there will be a religious activity.

JAS. B. LEAVELL.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

One more month before the books close.

\$20,000.00 to be raised by November 1st.

Every act of obedience to the commands of our Lord is an act of worship; let us worship him with our gifts obeying his command to carry the Gospel to the uttermost parts of the earth.

If every one was just as lenient with the mistakes of others as he is with his own mistakes there would be less fault finding and more charity, less criticism and more help.

We hope that every Baptist in the State will not only read but study the proposed program as published in last week's Baptist Record. There is plenty of time between now and the time for the meeting of the convention in Columbus, for every Baptist to think clear through and come at a definite opinion as to what is best for Baptist people to do in readjusting their work so as to meet the new conditions thrust upon them by an advancing civilization.

I would call especial attention that provision which arranges for the enlargement of the board so as to include a member from each association. There is a strong protest in favor of this action. It is argued by many that it is a step in the right direction, in that it gives every section of the State representation on our board, which is not true at present.

Let us think the thing through and under God do the right thing. It will add a little but, not much, to the present expense, but this should not weigh with us if it secures increased efficiency in giving us better facilities for getting correct information from every section of the State. Let us ask the Lord to direct us that we may do the wisest thing. Remember we are not committed to anything definitely.

Why a Weekly Offering For Missions?

1. It is Scriptural. 1 Cor. 16.2.
2. It is educational. It keeps missions and benevolences habitually before the people.
3. It enlists more givers.
4. It secures much larger aggregate offerings.
5. It replenishes the Mission Board treasures regularly, preventing indebtedness and financial loss through interest payments.
6. It does not decrease but actually increases the offerings to current expenses.
7. It is fair. "Love thy neighbor as thyself." There is no justification for having a better plan for securing current expenses than for missions.
8. It promotes prayer. Each weekly offering becomes an act of worship.

May We Count on You?

Count on who?

On the 500 Baptist pastors of Mississippi.
On the 1500 Baptist churches in Mississippi.
On the 165,000 Baptists in Mississippi.
Count on you for what?

To remember that October is State Mission month and that if the Baptist people of Mississippi are going to be loyal to their Lord they must give of their means for the evangelization of Mississippi.

Count on you to disseminate information: the Baptist pastors to preach on missions, the churches to have special offerings for missions, and every Baptist to give something that our State Mission work may go on.

Why should you do this?

In order to make Mississippi a Baptist Empire. There is much work yet to be done and unless our people are loyal to our State Mission work, we cannot hope to carry on to a successful conclusion the work we have already started.

We ought to have no trouble in raising \$20,000.00 during the month of October, and if every pastor in the State will preach a sermon on State Missions, if every church in the State will plan for an offering on State Missions, if every Baptist in the State will give something to State Missions, we will receive more than enough to meet this amount.

We are asking the pastors and churches of Mississippi to contribute to the work of making Mississippi a Baptist Empire. We believe that the past record of our work will justify the claim that the money given in days gone by to State Missions has been more economically spent and more wisely used than almost any other money our Baptist people have given.

We are in the future going to put forth the same energy, the same consecrated effort to administer State Missions funds that has been put forth in the past, feeling that we can make the future State Mission work compare favorably with the work of the past in economy and efficiency.

Every dollar of the fund received will be used absolutely to propagate Bible truths and to sow Bible principles in Mississippi.

We believe that Baptists hold to and preach a full gospel and that if the commands of our Lord is ever carried out they must be carried out by Baptists. Believing this we think that the people of Mississippi, in order to receive the whole truth, must have the gospel preached to them as Baptists believe it.

To preach this gospel to the whole State is the task we have set for ourselves. We want to know if we can count on you in this undertaking?

We have tracts for distribution, envelopes for churches that need them, suggestions for sermons and programs.

Brother pastor write and get what you need. We have done our best and are doing our best.

Can we count on you?

SHALL WOMEN SPEAK.

Dear Bro. Editor:

I did not expect to call forth such an extended reply to my reminder there was another side than yours to the woman question. I have been blamed, with a goodly number of others, for not giving my understanding of the Scriptural teaching on this subject. It was not my intention to do so in my former article. I only intended to remind the editor that the Scriptures were plain to other folks too. The editor undertakes to interpret my article, and his interpretation of my meaning, is on a par with his interpretation of the Scriptures. These matters are so plain to him that it is a serious reflection on the scriptures to say they have not plainness to every one else. The only difficulty is that the Roman Catholic sees with equal plainness the doctrine of transubstantiation and baptismal regeneration. It is equally plain to me that they are not so taught, and that the editor's position on the woman question is wrong. The trouble is not with the Bible, but the minds of the folks. If there is any reflection it is on the human understanding. Of course the remedy is an infallible interpreter. The Romanist has one. The Baptists don't.

The editor likewise interprets my language

to mean that membership in an association, or a convention meant that they thereby became moderators, or presidents of those bodies. This looks much like a quibble to me. I plainly stated that I had never understood that the privilege of discussion was confined to any one class of messengers. I have heard of voting and non-voting messengers to some bodies, but I have never heard of talking, and non-talking members of any body. In some bodies I have been I have wished there might have been this distinction, and it wasn't the women either. If you are not going to allow the women the privilege of discussion in these meetings, the far more consistent plan would be not to allow them membership at all. To say they must be silent members is to stultify their intelligence. There are privileges to which members are elected after membership, but not to the privilege of intelligent discussion of measures that may come before the body.

And now Bro. Editor since you have asked my idea of what the scriptures teach on this question, I "most cheerfully make by defense." I might say I have no objection to your interpretation of the passage in 1 Corinthians. The meaning is very plain. You must know however that the writer is dealing with an extraordinary condition of affairs. These people, especially the women had known little of such freedom as the gospel gave. Coming so quickly into these privileges it was only natural that some extravagances should occur. This misuse of freedom had led to confusions of various kinds, such as can not be reproduced in our church life. The Apostle undertakes to correct these abuses. This prohibition to the women is given under these conditions. The application was for that situation. That there was a principle involved in the distinction of sex, I think true, which is later made in 1 Timothy. Here women are prohibited from becoming official teachers, or positions of authority. The objection will at once be made that this is only a matter of personal opinion. That is the only one I am trying to give. In justification of such an opinion I refer you to the injunction of the writer to these disciples just before closing his letter to "salute one another with the holy kiss." We are told this church was much mixed up in regard to the sexes. There is no later explanation here as in the former case. It may be that in neglecting to thus salute the brethren and sisters with this holy kiss, we are overlooking a very plain injunction of the Scriptures. I only ask to be excused. I don't care to do my kissing in a mixed assembly, to say nothing of kissing the whole business. There are plenty of other Scriptural reasons if such are desired.

E. T. MOBBERLY,

Lexington, Miss.

We cheerfully give space to Brother Mobberly's article above. You will see from this that there is no difference between him and the editor as to what the Bible means when it says "Let your women keep silence in the churches." They agree that it means what it says. The difference between us is that one thinks it applied only to special conditions and the time and place mentioned in the letter to the Corinthians, the other thinks that it is based upon the natural, original and essential relation of the sexes. Let each reader study the passages for himself. (1 Cor. 14:34 and 1 Tim. 2:11-15.)

Brother Mobberly would draw the lines, prescribing who should talk and who should not, on other grounds than that of sex. The suggestion that the prohibition in Paul's letter to Timothy applies to "official" teaching, in the judgment of this writer is unsupported by any word in the passage. But form your own opinion by reading it. In the judgment also of this writer the command to "salute one another with a holy kiss" has exactly the same limitations as the matter of speaking, the limitations of sex. This would appear a boomerang to Brother Mobberly instead of a support to his position.—Editor.

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EDITORIAL.

A STRANGE SITUATION.

In last week's Baptist Standard Dr. J. B. Gambrell gives information of a peculiar situation in the army on the border. An effort has been made by the state board of Texas in co-operation with the Home Board to minister to the spiritual needs of the large number of soldiers that have been gathered on the frontier. Dr. Gambrell acting for both boards took the matter up with General Funston who gave permission for Baptists to preach to the soldiers only on condition that they were not to be told that they were lost. Of course the conditions were not acceptable and were declined. The efforts however have not been given up and it is hoped an understanding may be reached by which preaching may be done among the soldiers who greatly need it, and many of whom doubtless would themselves desire it.

One wonders how far this censorship and prohibition of religious work would proceed. Would any literature be barred from the camps that would show a sinner that he is lost. If so all evangelical literature would be shut out and all Catholic literature would in like manner be barred, for no orthodox protestant believes a man is saved who has not personally trusted in Jesus and no Roman Catholic believes a person is saved who does not receive the various "sacraments" of the "church." What is religion for anyway if it is not to save the lost. The Bible, itself cannot be circulated in the army consistently with General Funston's orders, for it says "He that believeth not on the Son is condemned," and "The Son of man came to seek and to save that which was lost."

But the conditions which the commanding general imposes seem the more singular when it is said that Catholics have freedom of access to the camps and of ministering to the men in the army. Many Baptist young men are in the army and men from Baptist families, as well as from other evangelical denominations who must be deprived in a measure of the ministrations needed and desired. Of course many new situations arise in the present army organizations and problems come up which cannot be solved in a moment, but it certainly seems possible for religious freedom to be secured to all men in the army and the rights of all concerned to be safeguarded in this matter. We hope that the two boards will not cease their efforts until this whole matter is properly adjusted and they will have the moral support of every evangelical Christian in the United States in carrying out what they have undertaken. No such restrictions upon religious instruction are placed upon missionaries in heathen lands as in our own.

UNITY OF THE BIBLE.

The unity of the Bible is marvelous in view of the fact that it was written by as many as thirty to fifty different men, separated from one another by long stretches of intervening centuries, over a territory extending from the Rome to Babylon, from the Nile to the Euphrates, under various forms of government, in different degrees of civilization and culture, and in almost every variety of occupation from a truck farmer to an emperor. It began with Job in the land of Uz and concludes with John on the island of Patmos. It reflects the simoon of the desert, the pillars of the palace, the walls of the dungeon, the lillies and greensward of the plains, the ripples of the mountain brook, the surge of the great sea, the sheen of the Galilean lake, the glories of the snow crowned Hermon, the torrents of the Jordan, the shrill whistle of rocky peaks, the sighing of the plaintive winds by the waters of Babylon. But all of them are parts of one great chorus. The book opens the portals upon the vision of creation and lifts the windows of prophecy upon the vision of the New Jerusalem, but from start to finish it speaks one message, the same voice is heard through it all: "God, having in many parts and in many ways spoken of old to the fathers in the prophets, in these last days spoke to us in His Son."

This unity is due first of all to its oneness of authorship, to the fact that it is God who is speaking. It is impossible for this number of men to have spoken or written unaided or any subject in the world without either contradicting one another or expressing opinions at variance with one another as to the facts or truths under discussion. You may take any thirty men in the world today in any line of work, however much they may think alike and be in substantial agreement, and, without collusion or conference with one another, write on the same subject, as much matter as is found in the Bible and differences of teaching are inevitable. There are no thirty Baptist preachers in the country selected because of similarity of views, who could produce a volume the size of the Bible without expressing views decidedly at variance. But here is a book that is consistent with itself throughout, from Genesis to Revelation, and all because its author is God, who knows the end from the beginning, whose mind never changes through the centuries, and whose will and purpose are unalterable.

But this unity consists further in the subject of the Book. It is not a collection of books by one author on many subjects but on one subject. The one subject of the whole Bible is the Kingdom of God and the purpose of it is the establishing of that kingdom, in the person and reign of Christ. "The testimony of Jesus is the spirit of prophecy." The whole of revelation and the work of God in the world heads up in Christ. "According to his good pleasure which He purposed in Himself in respect to the fulness of the seasons, to sum up (make all things head up) all things in the Christ, those which are in the heavens and those which are on the earth." This purpose gives unity to the Bible. Through all its pages and through all the ages one ceaseless purpose runs. He is "heir of all things." No one can really understand the Bible apart from this purpose, and no part of the Bible can be fully appreciated except as a part of this plan of its author. He will not fail nor be discouraged till He hath set judgment in the earth; and the final cry of victory is "The kingdom of the earth has become the kingdom of our Lord and of His Christ."

THE TIN SOLDIER.

Somebody has been passing the saying around started by a tin soldier, to the effect that he would like to go to war and become a hero if he were sure he would not get hurt. There are plenty of people who are willing to share the glory but are slow to undergo the hardship; but

according to one who was a good soldier of Jesus Christ, we are "heirs of God, and joint heirs with Christ, if we suffer with Him that we may also be glorified with Him." Peter also refers to the prophets who "testified the sufferings destined for Christ and the glories that would follow." There are a plenty more of Scriptures to the same effect.

Too many of us are satisfied with having the heroic spirit stirred in us by newspaper accounts, or by the reading of heroes in books, without embodying in our own acts the spirit of heroism. This is not only a useless expenditure of emotion, it is a decidedly hurtful experience. Our hearts may be hardened by the most veracious and moving stories of missionary heroes, or even by the sacrifices of Him who though He was rich, yet for our sakes became poor, that we might become rich. Unless the knowledge that one died for all, results in the fact that they who live do not live for themselves, but for Him who for them died and rose again, it will certainly produce a hardening which dulls the finest sensibilities and degrades the soul.

Heroism is willingness to suffer for a worthy cause; a determination to stand by it and support it at any personal hazard and loss. It is loyalty to a person or a cause when it costs us something to do it. Have you ever really suffered for Christ's sake? Have you done without something that seemed almost a necessity to you in order that the work of Christ should be properly cared for? Can we really say that we love Him if we are unwilling to deprive ourselves of something that He may be honored or made glad? There is now no room for question that the honor of Christ is wrapped up in our State mission work. The kingdom of Christ has been advanced as much by mission work done in our own State as by any efforts that Mississippi Baptists have made or money they have ever spent. The supporters of every kingdom enterprise today are found largely in those churches that have been in the past helped by State mission offerings. In every way every Baptist institution has been fostered by State missions as the mother of them all.

Now is the time for all our energies to be given to State missions. The month of October will be specifically State mission work. It is to be in some respects the hardest year for our mission offerings. The failure of crops in a large part of the State will make it more difficult to reach our mark than heretofore. This is not mentioned to make anybody satisfied with failure. Quite the contrary; it is that we may recognize the necessity for heroic and sacrificial giving to prevent failure. Every man among us must do his most and best in this time when the Lord's work is in need. It is a time when heroes are made. We ought to be willing ourselves to suffer rather than the work of Christ should be hindered. If we admire heroism, this is a time to become heroes. The sacrifices need not all be made by those who go to strange lands; the place of honor may be ours if we are willing to give and sacrifice to the limit. Your name may not be in the headlines of the daily press, but it will be known in heaven. "I know thy works and thy toil and patience."

PEARL LEAF ASSOCIATION.

This body is made up largely of churches in Covington county, and was organized by re-electing two laymen, J. N. Welch and J. D. Pond, as moderator and clerk. The letters were not read, nor was there any digest of them prepared, though time was spent in calling the list of churches and allowing the messengers to deal with the finance committee. The representation was good and the business proceeded with good order and fine enthusiasm. The sermon was by the new pastor at Mt. Olive, Brother W. H. Barrett. It was a thoughtful discourse on the text, "What think ye of Christ?" The brethren favored publications by bringing it up early, just before dinner of the first day. A good report was read by E. B. Perry, who spoke appropriate-

ly and briefly. The editor was heard and there were good speeches by J. P. Williams and T. J. Moore. Hospitals and orphanage were classed together and called forth speeches from Brethren Delk, Moore and J. T. Robertson. Dr. Garrison made a good report on temperance and showed himself capable of larger service in the kingdom. Pastor Williams did good work in the same line.

The W. M. U. report was read by the vice-president, Mrs. Rogers, of Mt. Olive, showing items of actual work done, including the organizing of seven new societies and the collection of \$335 more than in the previous year. The women gave \$1,475 beside what was done by the Sunbeams. The report on missions was read by the enlistment field man, T. J. Moore, who made an instructive address and was followed by Brother Duckworth, an earnest layman, also by Brethren Quick, J. P. Williams and Dr. J. T. Christian, of Hattiesburg. It was the zenith of interest. The spiritual condition of the churches called forth the largest number of responses and proved very helpful. The pastors and laymen spoke in a most hopeful tone, in spite of the falling off in contributions by the churches, due to the crop failures. It was a good tonic to be with the messengers of Pearl Leaf.

The third annual Southern Tuberculosis Conference will be held in Jackson, October 30-31.

Yazoo Association meets at Carrollton, October 17th. Messengers are requested to send their names to Arthur Ray.

Which is worse—a Christian Scientist, who vainly tries to think trouble out of existence, or a Baptist who succeeds in thinking up trouble?

There are two ways to economize—one is to do without what you haven't got; the other is to take care of what you have. Which is yours? Or do you try both?

The Sunday School Board reports for Mississippi nine new enrollments in teacher training work in September, forty-three diplomas, eight red seals and two blue seals.

The school board of Kansas City, at the request of Christian Scientists, has exempted their children from medical inspection, as they enter the public schools. What will they do with them when measles breaks out on them?

A strange woman, entering the church, had gone to the wrong pew. Nervously, the young usher approached her. "Mardon me, padam, but you are occupying the wrong pie. Allow me to sew you to another sheet."—Selected.

North Carolina alone has twenty Baptist schools with about 3,800 students, while Georgia has sixteen schools and 2,400 students. Texas follows with fourteen schools, and 3,400 students. These states make a specialty of the Baptist academy.—Ex.

Rev. Stephen Crockett, many years pastor in Florida, becomes field representative of the Watchman-Examiner. He is an Englishman who was a student at the Southern Baptist Theological Seminary in the days of our pilgrimage there, and has made good all along the way.

Brother, sister, by all means go to the convention at Columbus. You need the convention and the convention needs you. It will be a meeting of the greatest interest in many years. Let prayer be made for wisdom from above to be given all our people in their working out the best methods and great faith and courage for carrying the work forward.

Here are words from Dr. Chas. L. White, of the Northern Baptist Home Mission Society, which expresses the profound conviction of our

soul: "It is my conviction, based on the experiences of service as executive secretary of the committee of twelve in the successful efforts to raise more than \$280,000 to cover the combined debts of three societies and the expenses of the campaign, that the most effective method for securing money was by advertisements that appeared in our denominational papers. The stream of gifts always rose immediately after an appearance of our statement in these journals. Personal and circular letters accomplished much, but the advertisements in our religious weeklies produced wonderful effects. One of the surest ways to raise our missionary budgets and to increase our giving in the near and long future is to devise some method for enlarging the subscription lists of our papers and increasing the number who are inspired by the weekly messages of our religious press. The person who will discover a way to double the subscription list of these papers will be a benefactor of the denomination."

FORT WORTH VOLUNTEERS.

The Volunteer Band of the Southwestern Baptist Theological Seminary held its first regular meeting last Friday. Recruits from various institutions have come to us and we have a much larger band than we had last session. We are glad to state that practically all of our members are college men and women. Southern Baptists have been praying for "laborers"—your prayer has been answered. Pray now that God will put it on the hearts of His people to make it possible for these, whom He has called, to go to those who sit in darkness. They need Jesus—we want to tell them of Him.

We desire to be used by the Baptist pastors in and around Fort Worth in creating a greater missionary spirit among their people.

I. D. EAVENSON, President.
JESSIE CROUSE, Secretary.

She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.—Zeph 3:2.

If God requires anything of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Perhaps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence; or you avoid the society of certain persons, because they make you cross, and impatient. How are you to attain self-control, if you shun all occasions of practicing it? Is not such self-choosing a greater fault than those into which you fear to fall?

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise, in spite of our sincere desire to please Him.

A BEAUTIFUL LIFE AND A MARTYR DEATH.

"Miss Lula Whilden, for half a century a missionary in China, died early yesterday in the Baptist Hospital, where she had been a patient since last December. The funeral will be held today in Greenville.

"Miss Whilden was a native of Charleston. Her father was a Baptist preacher, the Rev. B. W. Whilden, who was prominent in the Baptist denomination in a past generation. The Rev. Mr. Whilden himself became a missionary to China, and his daughter gave her life to work among Chinese women and girls. About two years ago her health broke down, following a frightful experience with Chinese robbers. She was forced to return to this country, and has been in the Baptist Hospital for the past nine months.

"A woman of extraordinary mind and indomitable spirit, filled with a holy zeal for the Chinese salvation and welfare, Miss Whilden ac-

complished as much as any one person for the uplift of Chinese girls and women. She was the founder of the blind girls' school in Canton, said to have been the first school for blind girls in China. She was a teacher, a nurse, a leader, a friend to the poor women of her adopted land. Several times she was the victim of robbers, in her home and while a passenger on river boats. All her possessions were more than once taken from her, and she was driven away. Finally, in an extraordinary frightful experience with robbers by night, in her old age, she was so cruelly treated that her nervous system became deranged, from which she never recovered. Returning to the homeland, Miss Whilden traveled and was treated at various places. Last December she came to the Baptist Hospital at Columbia, where she remained till her death.

"Miss Whilden was a missionary of the Southern Baptist Convention, whose home offices are in Richmond. Representatives of this board will attend the funeral in Greenville today. When she desired to establish a school and home for blind girls in Canton, Miss Whilden was told by the board that it had not the money. She took up the matter with friends in the United States, and one of them gave her a sum sufficient to erect the buildings necessary, and by private subscription, funds for maintenance have been provided ever since. This school forms part of the Baptist "compound" at Canton. The school now is under the care of Mrs. Janie L. Graves, widow of a veteran missionary, who has herself been more than half a century in China. Other buildings of the "compound" include a school for girls, now under the supervision of Mrs. John Lake, who was Miss Carrie Postick, of Greenville; an orphan's home, under the care of Mrs. R. E. Chambers; a boys' academy, under a native Christian, Young Hoi Fung, who is a graduate of Fork Union Military Academy and of Richmond College; a woman's training school, under Mrs. G. W. Greene; a girls' school, under Miss Mary Anderson; a kindergarten, under Miss J. T. Williams; the Tung Shan Baptist church, built by the children of Sunbeam societies, and the Graves Theological Seminary. Miss Whilden's life was enwrapped in all these Christian establishments. Her heart was there.

"An incident which occurred two weeks ago illustrates how her life was identified with the Chinese. The Rev. and Mrs. Edward T. Snuges, who are missionaries in China, supported by the Edgefield Baptist Association of this state, visited Miss Whilden. She had not spoken coherently for perhaps two months. The visitors tried to engage her in conversation but without success. Then in the Chinese language they sang to her, 'Jesus, Lover of My Soul.' Instantly her eyes opened and in Chinese she conversed with them a little."—Columbia State.

A PROBLEM SOLVED.

Eight-year-old Julia, who was recovering from measles, was enjoying a season of intimate comradeship with her mother. Putting aside her paper dolls, she said, "Mother, God knows everything and can do everything; don't you think so?" When her mother answered in the affirmative, she said, "Mother, it used to be a puzzle to me why God wants us to do good for other people, when He Himself knows just what they need, and could do it for them so easily; but I have thought it out since I have been sick."

Her mother said, "Tell me about it, then."

The little girl said, "I think it is like this; the teacher can work every single example in the arithmetic, but she doesn't do it; if she did, the pupils would not improve any, so I believe God wants us to do what we can for others that we may be more like Him, who has done so much for us."

Her mother pondered these things in her heart. Surely out of the mouth of babes He hath perfected praise. THE MOTHER.

THE MISSISSIPPI BAPTIST PASTORS' CONFERENCE.

Columbus, Miss., November 7, 1916.

- 9:30—Organization.
Theme for discussion—"The Country Church."
10:00—The Country Church a Denominational Asset—J. P. Williams, Collins, Miss.
10:30—The Problems of the Country Church—J. A. Rogers, Amory, Miss.
11:00—Devotional Exercise—T. W. Green, Hattiesburg, Miss.
11:20—Address—Dr. A. T. Robertson, Louisville, Ky.
12:00—Adjourn.
2:00—The Country Church as Related to the Community Life—W. I. Hargis, Oxford, Miss.
2:30—The Proper Attitude of the Town Church Toward the Country Church—W. M. Bostick, Columbia, Miss.
3:00—The Country Church and Denominational Enterprises—R. B. Gunter, Louisville, Miss.
3:30—General Discussion, led by S. G. Pope, Belzoni, Miss.
4:00—Adjourn.
7:30—Devotional Exercise—E. D. Solomon, Meridian, Miss.
8:00—Sermon—Dr. L. R. Scarbrough, Fort Worth, Texas.
Program Committee—T. L. Holcomb, J. W. Lee, Geo. F. Barton.



Louis Albert Banks, D. D.

Evangelist, Lecturer, Author, Reformer.

Dr. Banks is the author of more volumes of sermons and lectures than any man now living. He has written more than fifty books, and scarcely a preacher's library can be found without several copies of them.

Few public speakers or writers have studied so wide a range of subjects and made themselves heard on all of them as has Dr. Banks. He has served remarkably successful pastorates in the leading churches of the largest cities from coast to coast. As an evangelist his itineraries have been nation-wide.

At sixteen years of age he commenced to preach the gospel in Washington territory, and many were converted. From seventeen to twenty-one, he taught school and studied law, being admitted to practice in the courts. He received his first regular appointment as a minister in the Methodist Episcopal church, from Bishop Gilbert Haven, and was stationed at Portland, Oregon. Fearless as a reformer, he has been shot down by the infuriated saloonist, and mobbed by the anti-Chinese rioters. Dr. Banks is tall, of vigorous form, pleasant and intelligent face, never clerical, but always frank, open-hearted and manly. He is always bubbling over

with life and good cheer. He carries with him an inexhaustible supply of exuberance, which overflows to gladden every circle which he enters. He is a man of boundless optimism.—Charles Parkhurst, editor Zion's Herald, Boston, Mass.

There is no more distinguished example of the modern people's preacher in the American pulpit today than Dr. Banks.—The New York Independent.

Dr. Louis Albert Banks is among the foremost speakers in the United States.—Western Christian Advocate.

Dr. Banks' lecture pleased everybody. He is really a fine orator.—Boston Journal.

The address of Dr. Banks was a gem of eloquence from start to finish.—Boston Advertiser.

EDITOR OF MANUFACTURERS RECORD SAYS BIRMINGHAM IS BETTER UNDER PROHIBITION.

Richard H. Edmonds, editor of the Manufacturers Record, in discussing the business situation in Birmingham following the enactment of a prohibition law, said today that he knew from his own personal knowledge that many of the statements which have been put out to the effect that prohibition had injured Birmingham were false. In order to get the exact state of affairs in that city, he said, he wired yesterday to the editor of the Daily Ledger and asked him to tell the exact conditions which had followed the enforcement of the prohibition law. Mr. Edmonds also wired his regular correspondent to find out the business conditions in Birmingham at present and since the enforcement of the prohibition law.

Discussing this matter, Mr. Edmonds said this morning he received from R. F. Johnson, editor of the Daily Ledger, the following telegram:

"Birmingham has profited so much by abolition of the saloon that even 'local optionists' express their wonder and satisfaction. Practically all corporation heads in the industrial field agree in the benefit, such as minimizing of accidents and loss of time and increase in efficiency. The loss of saloon money has been more than offset by the increase in buying power of individuals. Present state-wide prohibition law is very effective and little effort is being made to evade it. Arrests have decreased by fifty per cent. Jails are not half as full as formerly.

How Birmingham Suffers.

"The financial evils Birmingham suffers from are—first, a state constitution that will not allow increase in tax limit for local purposes, and, second, discrimination in incoming and outgoing freight rates, existing because Birmingham has not heretofore asked their removal. An up-to-date traffic bureau is being formed and also a movement for a more elastic constitution allowing for self-government is being started. The mortality of the city has so improved under prohibition that the most obtuse can see it."

From his regular correspondent, Y. A. Dyer, Mr. Edmonds received a telegram this morning in which he said:

"Commissioner Ward disclaims any knowledge of the interview accredited to him, and the only semblance of the quotation given in your wire applicable to his former statement is, 'Birmingham is quieter than ever before in its history,' meaning its quietness in the matter of less arrests, homicides and social disorder, compared with saloon regime.

"T. H. Molton, owner and proprietor of the Molton Hotel, says his hotel is running practically full, an improvement over a year ago of thirty per cent. Other hotels have improved business over a year ago.

Payrolls Doubled.

"H. W. Coffin, vice-president of the Alabama Company, says compared with a year ago, when serious consideration was given to shutting

down of the company's plants, all coal mines, ore mines, coke ovens and blast furnaces are in operation and payrolls are practically double those of a year ago. This is the history of every blast furnace operating in the district. Pig iron production is at the rate of over 2,500,000 tons compared with 2,000,000 tons last year; coke production, at the rate of 5,000,000 tons compared with 3,500,000 tons in the banner year of 1913. Shipments in all lines are so enormous that railroads are unable to care for the situation and miners and manufacturers are in dire distress for lack of cars. Retail merchants report that buyers have been forced to return to markets a second time within two weeks on account of unprecedented business. Wholesalers report this year's business far in excess of last year's.

"J. S. Dunn, Birmingham manager of the Ballard Mills, of Louisville, reports business thus far this year as double last year's entire sales.

"Bank clearings showing decided increase over last year. Steel mills are running night and day with orders in hand through the entire year and far into 1917. Machine shops and foundries in general are running full day time and many day and night."

"Falsely Slandered."

Commenting on these facts, Mr. Edmonds added:

"However much the liquor people may seek to misrepresent the situation, it is unspeakable folly for them to be filling the newspapers with false statements in regard to business conditions in prohibition territory. These vicious attacks against business conditions in the South are seriously endangering the commercial relations of this city with the South, for these attacks are absolutely without foundation and necessarily are irritating to the business people of all the cities which are thus being so viciously and falsely slandered."—Baltimore News.

"LOAFING" ON THE TASKS OF A MISSION BOARD.

Victor I. Masters, Editor of Publications.

Some years after Dr. E. E. Bomar, now the beloved pastor of the First Baptist church at Owensboro, Ky., had worked himself completely out of health as assistant secretary of the Foreign Mission Board, and had regained his health and was pastor of a growing church at Charlotte, N. C., in a conversation he happened to mention that he and Mrs. Bomar had recently attended a high-grade music festival at Atlanta.

"Do you know," he said, "practically the same program was rendered in Richmond, while I was assistant secretary with Dr. Willingham, but I was too busy and too tired to go to it for a single night. I certainly have enough to do now as a pastor. Yet I found time to go 267 miles to this musical treat at Atlanta."

This intimate conversation grew out of our chatting about how much work there is to do with the mission boards, and how little the brotherhood in general appreciates the great volume and unending detail and variety of this work. The brethren who serve with the boards do not ordinarily, I suppose, do more than honest and devoted men ought to do, though I now have in mind Dr. Bomar's break-down and the almost certainty that Dr. Willingham shortened his days by his intense and unremitting application to the great tasks committed to him. It is generally recognized that Dr. Kerfoot killed himself by overwork as secretary of the Home Board.

As a matter of fact, we do not know of a single secretary or sub-secretary of one of our boards who does not consider that he enjoys a privilege in being permitted to serve the entire denomination in activities the ideals and results of which rank above nearly any work. For its purpose is the salvation of the world, and its staff of workers is entrusted with the most precious hopes and efforts of a great body of God's people. So far as we know, none of the brethren

ren with the boards is working harder than is good for him, unless indeed he is by too sustained an application failing to give the body a chance to recuperate and regain its elasticity. Certainly there are hundreds of other good and capable men who would not esteem it any hardship to work as diligently as any secretary of the whole group is perhaps now working, for the privilege of rendering valued service for our whole spiritual body.

But it is distinctly unfortunate that the brotherhood at large does not have a more intelligent understanding of how great a volume of work there is to be done with a mission board. It is unfortunate for the workers themselves. For, however faithful a man may be, it is difficult for him to do his best, if he gets the impression that his brethren do not understand nor appreciate that he is doing a full man's work, but are perhaps even under the impression that his place is a sinecure. It goes without saying that our people would not willingly discourage faithfulness in those who serve them, but it would be even sadder if they who would be so far from doing it of purpose should do it unwittingly.

The brotherhood unfortunately does not in general get a close view of the daily life and work of its mission secretary. He is seen once a year, perhaps at a state convention. He is generally treated as a fellow worker, and highly honored for the sake of the great cause he serves. A good place is nearly always reserved for him on the program. He speaks and it is to be hoped speaks well. He certainly has a generous and sympathetic audience. Then he leaves. There may be no more of him in that state for a year, or two or three years, except something in the denominational paper, now and then, and some letters week by week to different brethren in the State.

What is he doing in the meantime? Is he being honored for his work's sake at big gatherings all the while, making great speeches, and with good long resting spells in between? Is this the sum total of the responsible tasks with a mission board? If so, the boards do not need a Moses for administration, but only an Aaron for gifted utterance. They do not need assistants to the leader in performing the hundreds of responsible activities which inhere in eliciting, and conserving the means for the work and in administering the work itself.

Our Baptist newspapers usually serve for the most part a single state. To the average contributor and reader it looks as if there is mighty little to do to put the article which a brother sends into the paper and then put the paper in the hands of the reader. The lone editor must have an easy time. There is, to be sure, a printing press turning somewhere in the hazy background and a hypothetical person (or dozen persons) called the printer, on whom the contributor, the editor and the reader may cast the blame for whatever goes wrong.

Such is the popular thought. But there is many a snag and fret, and many a task to be performed between the movement of the pen which writes these words and the coming of them to the eyes of the reader. Of those tasks one could write a book. But one does not do it. The consensus of judgment is that it is not worth while. On the contrary, the editor, without saying anything about it, employs a stenographer or two, a bookkeeper and an assistant editor or field editor. He loses sleep over how he shall get money to pay for white paper and printers and postage. He has at least two or three persons to help him get out the paper and keep it going. He wishes he did not have to have them, but he knows it would be penny wise and pound foolish not to have enough staff to do the work he is trying to do.

And the brotherhood does not complain, though it does not understand, for the editor and not the brotherhood foots the bills.

Not so with a mission board, which serves not one state, but seventeen. The denomination wants the boards to have as much staff as they really need. But unfortunately scarcely one in

ten thousand of our people comes close enough, especially to one of the general boards, really to understand how much there is to do. Therefore, if the board is forward-looking, if it takes the task seriously which the brotherhood has set it to direct, it will want to employ sufficient capable workers to do at least the greater of the important constructive tasks which it finds on its hands. But if the democracy which it serves does not itself realize the importance and largeness of those tasks, nor even that they exist, it must either confide in its board without knowing, or must somehow come to know at first-hand. It does very properly confide in its boards, but the boards would be greatly relieved and strengthened if the brotherhood of its own knowledge understood the bigness and multiplicity of the work which is to be done. Moreover, such knowledge would tend mightily to bring from the workers all the best there is in them.

In the protracted meeting the pastor gets another minister to help him. Perhaps they also engage a singer. Two or three men, working at full capacity, give two weeks to a revival meeting in a single local church. The people treat them with fellowship and kindness which is precious and sweet, and when the meeting is over and the regular routine of life is taken up, they remember the meeting and love and believe in the pastor and his helpers in the meeting. They know these men are faithful, for they see their work.

Not for one church but for 24,500, not eye to eye in the personal touch of generous hearts warmed in their common commitment to the Lord Jehovah, but afar in some city certain brethren are put to conduct a task for a denomination of 2,700,000 members. Why should it be considered a strange thing if it takes the whole time of several earnest men, capable for their important tasks, to do worthily a work in which so many people are to be reached and served? If the worker cannot look eye to eye into the hearts of this great body for whom he labors, will a generous people therefore be the less ready to believe in him and love him, and have confidence that he is faithful and that his work is the full and worthy work of a man? They will not. But they may not understand, alas!

We will soon bring from the press a book, "Country Church in the South." It was done by the Home Board's editor of publications. This brother has used spare hours at home to read up on the subject for some years. But the actual time spent in writing the book was such time as could be stolen from the daily tasks for the Home Board in the office and on the field. If the reader should see the book, he will estimate whether it was time well spent.

It so chances, however, that about ninety-five per cent of the important work to be done for a board is not of a somewhat spectacular nature, like a board or a convention speech, which brethren will see and hear and will talk about. Baptists want the other work done and are perfectly willing to pay a liberal living wage to the men who do it, but, alas, the brotherhood does not know how much there is to do!

For seven years this writer has given from four to six days out of each month to editing The Home Field, and all the rest of his time to tasks as important and urgent as the magazine, tasks which were not always performed to the end, because there was not time. How could he help it, if most brethren among Southern Baptists, who thought of it at all, seemed to consider that he was just the leisurely editor of a small monthly mission magazine? That is what they saw, but, beloved, what cannot be seen 200 or 700 miles from the offices of the Home Mission Board in the way of work necessary to be done, is at least ninety-five per cent of what is done.

I have written at length. Is it worth while? It is, if it shall cause Baptists to think. Why do not mission secretaries write more about the actual work they do? Well, they feel that it is indelicate to do so, lest they should be thought to be bragging. And they are aware some brethren

may think it not properly dignified. Still it is the feeling of this writer that it is not really indelicate to put one's self frankly in the hands of his brethren, and that essential dignity may perhaps be better conserved by trying to maintain the fellowship of understanding, than by a silence which some may interpret to be an assumption of a certain proud immaculateness, which surely of all men who live no mission secretary of Southern Baptists ever felt, or ever will feel. In this thought, the above has been written.

Home Mission Rooms, Atlanta, Ga.

W. Y. QUISENBERRY.

I have learned with much pleasure that our beloved brother, W. Y. Quisenberry of Clinton, Miss., has decided to turn from the line of work in which he has been engaged for a few years and devote himself for a while to evangelistic work, for which he is so eminently qualified.

I think I am competent to judge of his revival gifts as I have had him with me in two meetings. I would have had him with me in others, but for his turning aside to other kinds of work.

In the first meeting he held with me the members were so thankful to God for his coming to them, that, of their own accord, they made him a present of a gold watch in addition to paying him handsomely. When you meet him, ask him to allow you to see his watch. It will tell the story. The after effects of that meeting redounded to the glory of God and great good to our church. I mention this to indicate his gifts as an evangelist. The second meeting he held with me was much blessed to the good of the church and the advancement of God's cause. I expect to have him, if I can get him, to hold my next meeting.

He is a sweet-spirited, tender gospel preacher.

If you want him you had better engage him now, for after he gets under headway you will find him hard to secure.

I. P. TROTTER,

Grenada, Miss.

PEARL LEAF W. M. U.

The Pearl Leaf Association met with New Hope, Jr., church, September 28th, and a very interesting, enjoyable and business-like meeting was held by both men and women. After the usual session, and a soul-stirring sermon on "Our Estimate of Jesus," by Rev. Barrett, of Mount Olive, the noon hour was announced and a bountiful dinner was served.

At 2:30 the ladies were called together by our efficient president, Mrs. Rodgers, and after an inspiring devotional service, by Miss M. Lackey, and the annual address from our superintendent, we held our business meeting.

We are so gratified to have such splendid reports from the churches, even though this has been a strenuous year.

A very interesting and enjoyable paper on "The Training School" was given by Miss Herrin, of Salem.

Mrs. H. F. Garrison gave instructive information on foreign missions. On request of the president, Miss Lackey explained the "Circle Plan," which we feel sure will be very helpful to all widely settled societies. Many interesting subjects were discussed, and before the close the societies decided to send a box to one of our foreign missionaries, not later than December, and we want it packed at the Mount Olive rally. The date will be set later and all societies notified, but let every reader of this notice be preparing something, whether you had a representative at this association or not, you are especially urged to help and if you will write Mrs. Rodgers, she will tell you what is most needed.

Let's not let the cause of Christ to suffer. Remember, we are told to "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

MRS. RODGERS, President.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson

Direct all communications for this department to the editor.

MISS MARY RATLIFF. Raymond

College Correspondent.

MISS M. M. LACKEY. Jackson

Corresponding Secretary-Treasurer.

CENTRAL COMMITTEE.

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W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum,

A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

Beloved, are you remembering as October comes, that this is enlistment month? Are you praying that you may be enabled to enlist some certain one in your community?

"We should endeavor to ascertain, before any effort is made for the enlistment of others, whether the members of the society are in the proper frame of mind and of heart to enter enthusiastically and intelligently into the work."

"The enlistment of the women of the churches where no missionary society has yet been organized as well as the 'other woman' in the churches where there are active societies should mean a vitalizing influence in the life of the churches as well as strength to the life of the societies."

"Early in October a called meeting or perhaps the regular session could be partially used for special prayer, and for talks on practical methods for carrying on the enlistment work."

"If statistics are worth anything they may be depended upon as saying that to the right and left of each of us there is an unconverted soul and that to the front and the rear of each of us there is an unenlisted Baptist woman or young person. What a challenge these four people are to each of us. God grant that we may use October and especially October 30 as a time for winning them."

Beloved, do you know where your secretary got the above quotations? Had you read them, and fully decided to do your part toward enlisting some one?

Our Book of Programs.

The printer informs us that our Book of Programs for Auxiliaries will be ready early in November.

Each leader in the state will be glad to hear this. Indeed the programs are nicely suited for women's societies as well as the auxiliaries, and each society should have a copy.

The book contains fifty or more programs, splendidly prepared, on all subjects that are of interest to our union. There are several cuts that add much to the attractiveness of the book, as well as interest to the programs they illustrate. This book is the reply, and a most satisfactory one, to the numerous requests that have come to this office for help along the line of programs. If you have realized the need of such help in your work you here have the answer. We are sure that once seeing a copy you will immediately want it.

The price will be fifty cents a copy, post paid. That is about a cent apiece for each program.

The book will be ready for delivery early in November. But we trust that you will send in your order as soon as practicable, which same will be filed, and given immediate attention on receipt of books from printer.

Nothing will be realized on the sale of the book. The Central Committee hopes it will pay for itself, nothing more.

M. M. LACKEY.

Literature Fund.

Today we print the amounts received to date for our Literature Fund. We also show how same has been expended this year. As will be seen we are something over fifteen dollars behind with this fund. Whether your treasurer has made a wise use of the fund is perhaps a matter of opinion. We in the office feel that the sum expended on charts has well been worth while. We will have all these charts at the state convention where we trust many of our sisters will be able to judge for themselves.

Some may question why there are several items marked "Unknown." This small sum, is sent to so many of us that sometimes before it reaches the treasurer the address of the sender is lost. A number have sent theirs to Dr. Lawrence and his bookkeeper, not knowing what it is for, places it to state missions. After awhile the secretary looks over the books for some purpose and finds such entries, and immediately lays claim to same. Some still send to Mrs. Rhoda Enoch; others still send to Mrs. M. M. Fulgham. Both have been out of this office for two years. They of course send in such amounts. But one can readily see how we may sometimes lose a letter or an address.

Sister, if we have not given you credit for what your society has sent for this fund, please notify us. Perhaps you can assist us in clearing up the "Unknown" societies.

If you have not yet sent in this small amount from your society, it will be greatly appreciated.

Most sincerely, your treasurer,

M. M. LACKEY.

Literature Fund From Nov. 1, 1915 to Sept. 1, 1916.

Received from:	
Forest W. M. S.	\$ 1.00
Clinton W. M. S.	.65
Water Valley	1.00
Indianola	4.00
Unknown	1.00
Enterprise	1.50
Amory	1.20
Oakdale	1.60
McCall's	1.40
Crystal Springs	2.50
Anding	.50
Berwick	.80
Osyka	2.00
S. McComb	1.00
Summerland	2.15
Summit	2.00
Bude	1.80
Columbus	2.00
Plattsburg	1.00
Jackson 2nd	2.25
Clinton	.60
Gloster	1.50
Pleasant Hill	2.00
Unknown	3.00
Mrs. Bunyard	.10
Mrs. Kervin	.10
Gloster 2nd	1.00
Noxapater	1.50
Greenwood	6.80
Silver Creek	1.50
Marks	1.35
Hamilton	.20
Edwards	1.00
Ferrell	1.00
Mize	1.00
Shelby	.70
Oakley	1.40
Fayette	1.10
Pine Bluff	1.00
Allen	1.00
Nettleton	1.00
Meridian 1st	5.00
Mashulerville	.50
Carpenter	1.00
Hattiesburg 5th	2.50
Scotland	.50

Saltillo	1.00
D'Lo	.70
Liberty	2.20
Mt. Olive	1.00
Brookhaven	2.30
Moss Point	1.20
Holly Springs	1.50

Total to date.....\$81.60

Expenditures:

Printing Programs State Meeting	\$10.00
Printing "Ideals Miss. W. M. U."	50.00
For Painting Five Charts	15.00
For Pictures for Cuts	3.00
For framing Charts	6.00
Printing outfit	1.58
Printing Report Cards	9.00
Express on Charts S. B. Con.	.63
Express on Charts, Jackson	.63
Telegrams (two) headquarters	1.20

Total.....\$97.04

Some Resolutions and a Party.

The Georgetown W. M. S. gave a party not long since. Below see an account of it. Be sure to read it to your own society. Be sure also to read to your society the resolutions adopted. Do not you think that your own society might do a wise thing to formulate resolutions after this manner?

"The Baptist Ladies W. M. U. of Georgetown gave a "Birthday Party" Thursday afternoon, September 4th, at the home of Mrs. W. L. Maxwell. In spite of the inclement weather quite a number of ladies were present, bringing "gifts" in as many cents as years they were old. The goodly sum of \$6.77 was realized. An interesting program was rendered; one number being the reading and adoption of the following resolutions for the new year:

Resolutions From the Georgetown W. M. U.

Whereas, under the Providence of a loving Heavenly Father, we His handmaidens of Georgetown Baptist church are permitted to serve Him in whatever capacity becomes a Christian woman;

Therefore, be it resolved:

1st. That we will to the best of our ability carry out the four specific aims of our union, as laid down in the Year Book.

2nd. That we will endeavor to make of our local society a thoroughly graded union during the year, embracing W. M. S.; Y. W. A.; R. A. and S. B.

3rd. That it shall be our endeavor to meet our suggested apportionments as they are given us by our state secretary.

4th. That we shall form a "Dollar Club" for the Training School Enlargement Fund, and endeavor to secure a dollar from each church member, man or woman, of the Georgetown church.

5th. That we shall carry on at least one mission study class during the fiscal year which begins November 1, 1916.

6th. That we shall appoint a live, wide-awake enlistment committee to solicit time and again, each woman who is a member of our church till she becomes an active member of this society.

7th. That we shall also appoint a committee on literature whose business it shall be to place a subscription for "Royal Service" in each Baptist home in the community.

8th. That in the way of personal service we shall, collectively and individually, make an effort to speak a word for Jesus to unconverted people whenever occasion arises.

9th. That we shall report quarterly to our state secretary all work done by this W. M. U. during the year.

10th. That a copy of these resolutions be spread on our minute book, and read and referred to once a month.

Respectfully submitted,

MAY ELLIS ALLEN.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

Copiah—Sardis church—Oct. 10.
New Choctaw—Bethany church—Oct. 13.
Lincoln County—New Prospect church—Oct. 13.
Leaf River—Shady Grove church—Oct. 13.
Lawrence County—New Hebron church—Oct. 13.
Trinity—Antioch church—Oct. 19.
Rankin County—Dry Creek church—Oct. 19.
Tombigbee—Highland church—Oct. 14.
Choctaw—Blackwater church—Oct. 14.
Yazoo—Carrollton church—Oct. 17.
Jones County—Centerville church, 15 miles southwest of Laurel—Oct. 17.
Bogue Chitto—Friendship church—Oct. 18.
Union—Hermanville church—Oct. 19.
Harmony—Good Hope church—Oct. 20.
Hopewell—Pleasant Ridge church—Oct. 24.
Deer Creek—Merigold church—Oct. 24.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

UNION BAPTIST ASSOCIATION

Meets October 26th, instead of the 19th, as Published in The Record.

After consulting the moderator and some members of other churches, the Hermanville Baptist church has requested the churches of Union Association to send delegates to meet with them, October 26th, instead of the 19th, as published in The Baptist Record.

This was the time reported by the committee and there is a conflict in the minutes as to the time of meeting. The 19th would conflict with the county fair and for this reason we think best to meet at the later date. We hope to have a large delegation and will be glad to have as many from other associations, as well as those in charge of the work as organized in our State, who can come.

S. E. DUDLEY,
Church Clerk.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

NEWS IN THE CIRCLE

MARTIN BALL

At the State Convention at Columbus the theme for the Pastors' Conference will be "The Country Church." The committee on program will have the program ready in a few days.

The meeting at Dwiggin in which Pastor S. W. Sproles was aided by this scribbler, was full of interest. The church is small, but heroic in its efforts. Some of the salt of the earth live in that community.

The Southwestern Baptist Theological Seminary, at Fort Worth, Texas, had a great opening. There was an increase in attendance at the opening of eighty per cent over last year.

Editor McKinney, of the Baptist Advance, says, "The spirit of our Baptist people in Arkansas is better than we have ever known it. They seem more ready to give of their means in a worthy way."

Dr. W. E. Powers, over 92 years old, was elected moderator of the Long Run Association, in Kentucky, for the thirty-sixth time. Though quite old, he presides with grace and dignity.

Rev. Wm. C. Boone has been called as assistant pastor to his father, Dr. A. U. Boone, of the First church, Memphis, Tenn. W. C. is now supplying while his father is away on a vacation.

Pastor Geo. M. Davis has recently closed a great meeting with the Wolf Creek church, Whitley county, Tenn. He had the assistance of Rev. R. C. Medaris, of Williamsburg, Tenn.; seventy additions—sixty-three by baptism.

The sentiment, in many directions, against the consolidation of our general boards is constantly growing. If the tide does not turn there will be little discussion at New Orleans.

Secretary V. I. Masters reports that Dr. B. D. Gray, of the Home Board, is rapidly recovering from a serious operation, and the prospect is that he will soon be at work—more vigorous than ever.

The energy of every pastor in Mississippi should now be put forth in our State mission offering. We must not put it off until the last week. It might be bad weather. Begin now and keep working at it.

The Baptist saints at Tupelo are planning to erect a new building. The new pastor, Dr. J. J. Cloar, is taking hold of the work well. They are having conversions at every service.

Rev. C. D. Creaseman, who went from Nashville, Tenn., a little over a year ago, to Lake City, Fla., has accepted a call to the Third church, Nashville, and will begin his labors the middle of October.

Pastor J. B. Fletcher, of the North Tyler church, Tyler, Texas, recently had the assistance of Rev.

R. E. Day, a student in the Southwestern Theological Seminary, in a fine meeting. There were fifty additions.

Pastor W. B. Sansing, of the First church, Stephenville, Texas, has just closed a great meeting in his church, in which there were 110 additions—fifty-five by baptism. The meeting continued three weeks. Dr. J. B. Ridley did the preaching.

Dr. E. E. Dudley, of Hattiesburg, is to spend the month of October in Louisville, Ky., conducting meetings with the Crescent Hill and Parkland churches. Be careful that you remember the way back home.

Pastor M. A. Quinlen, of Canton, Texas, recently held a great meeting in his church. He had the assistance of Missionary Earnest Baldwin. There were forty-three additions—twenty-eight by baptism. Some of the leading citizens of the town were baptized.

Evangelist Joe W. English closed a splendid meeting with the Lone Wolf church, Oklahoma, last Sunday. There were forty-three additions—thirty-three by baptism. It was a soul-building as well as a soul-winning meeting. A full gospel was preached.

A letter from Secretary W. D. Powell, of Kentucky, says, "During the first ten months of this fiscal year we have raised more than \$40,000 in advance of what we raised last year. We pay the boards monthly and wish that the other states would join us."

Pastor W. W. Horner, who leaves the Twenty-second and Walnut street church, Louisville, Ky., will open his future work in the Masonic Temple, that city, next Sunday. His subject will be "Does the World Need a New Church." The old one is good enough for us. We don't think Horner can improve on it.

In an attempt of Dr. J. B. Gambrell to have preaching done among the soldiers under General Funston, he was informed that it would be agreeable to have the preaching done provided the preachers did not tell the soldiers that they were lost. No revivals were desired among the soldiers. Of course, Baptist preachers were shut out.

Grandview church, Texas, has arranged to celebrate the fiftieth anniversary of the ordination of Pastor D. I. Smythe and Dr. J. B. Gambrell, both of them Mississippi men. Brother M. H. Wolfe, Drs. Jeff D. Ray, Geo. W. Truett, R. C. Buckner, J. B. Tidwell, A. J. Barton and J. B. Cranfill are on the program.

Dr. Lansing Burrows, of Georgia, is writing a series of articles for the Baptist Standard. The subjects discussed are "The Development of Denominational Thought and Life in the Past Forty Years," and "The Rise of Two Great Influences," or

Good Old Home-Made Family Cough Remedy

Much Better than the Ready-Made Kind—Easily and Cheaply Prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents and gives you a full pint of really better cough syrup than you could buy ready-made for \$2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing. A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

"Effects on Character of Preaching." Such subjects discussed by such a man are helpful.

TIPPAH BAPTIST ASSOCIATION.

This body met in its fifty-fourth annual session with the church at Ashland, Benton county, Miss., the 20th day of September. Elder G. S. Jenkins, who had been selected to preach the sermon, not being present, Elder T. R. Stroup, of Missouri, was pressed into service, and gave us a most excellent, edifying and soul-stirring sermon on the "Plan of Salvation," from Isaiah 55:3.

After this sermon, we repaired to the court yard where a bounteous repast had been spread by generous hands. To say we did ample justice to the bountiful supply would be putting it mildly. Notwithstanding the short crops and the aggressions of the boll weevil, many remarks were made as to the abundant supply of the "larder."

As visiting ministers we had with us Elders T. R. Stroup and W. E. Farr, of the Education Commission; besides we had our dear Brother B. G. Lowrey and Sister Janie L. Graves, returned missionary from China, who gave us an excellent talk about her work in China. Elder W. E. Berry was re-elected moderator; J. W. Crump, clerk; and A. A. Graham, treasurer.

Our thirty-two churches were all represented but there, and reported 213 baptisms during the last year. We contributed to State missions \$448.77; to home missions, \$766.78; to foreign missions, \$957.50; and to all purposes, \$13,058.49. We have a total membership of 3,866. Our next meeting will be with the church at Ripley, in Tippah county.

Yours truly,

J. W. CRUMP.

Blue Mountain, Miss.



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caused by malaria will disappear if you use Oxidine. Has helped thousands of cases of chills. Will relieve you. If it won't you get your money back. It is Guaranteed. 50c at all Drug Stores.

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"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

Don't delay ordering the booklets, but start the good work at once.

ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more \$1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

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For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Sunday School Lesson

BY A. J. AVEN, LL. D.

THE APPEAL TO CAESAR.

Acts 25:1-12.

Introduction.

Luke concludes the trial with some notes about Felix. Nothing has been proven against the prisoner and yet the governor does not release him. Testifies to the lack of proof in that he makes Paul's further imprisonment exceedingly light (v.23). The excuse that he gives for detaining Paul, that he might hear the chief captain (v.22), is surely not sincere. Lysias has already testified in his letter. Could he add any thing that has not been brought out on the trial? Had this judge been righteous, Paul would have been set at liberty. Luke now draws a picture of his character because it is a large factor in the forces that drove Paul to Rome. Hence we are told the appropriate themes of Paul's discourse in the audience of this man. We are informed of his quailing before the sermon on righteousness, self-control, and judgment to come. He was not convicted, but he was frightened.—Stifler.

The New Governor.

Festus, the new governor, was a better man than his predecessor, but he seems not to have been any more favorable toward the prisoner, for at this time in the history of the Roman government, justice was not the chief end of the courts. When self-aggrandizement is the uppermost thought of a public official, then justice becomes debauched, and the people suffer. One of the crying needs of our own times is that our public offices should be filled by righteous men. And today there is a great responsibility resting on the Christian voters to see to it that none but righteous men be elected to office. Unquestionably, public service is possibly one of the richest channels for economic as well as ethical good open to righteous men, and it would be well for all right thinking men to consider these points in their setting their activities. Unfortunately, the remuneration of the public service is not as inviting as is offered in other lines of work, so that it is sometimes hard to persuade men who are really worthwhile to lay down their remunerative business to serve their state in a less paying work. While Festus was by far better than his predecessor, and in some respects showed indications of honesty, yet he fell short of all the justice which his privileges granted him to discharge.

Paul Again Accused.

It is interesting to note that the historian here does not give an account of this trial in detail. In the trial before Felix, we have a full account, even to the speech of the prosecuting attorney, and the reply of Paul, and then is given an insight of the unjust judge. In this case before us today, we have a mere outline of the proceedings in

the courts. The writer is concerned here with the character of the judge, for it is in his character, that great things in Providence are to take place. Through the crooked course of Festus, Paul made his appeal to Caesar. It was through the refusal of Festus to bring Paul down to Jerusalem for trial that the plot of Jews to lie in wait for him was thwarted, and immediately, the judge desiring to please the Jews, refused to let him go, but the rather asked him if he were willing to go to Jerusalem to answer the charges. The Jews from Jerusalem who had come with Festus made their charges against Paul, which they could not prove. Of course there was nothing new in the charges. It had been about two years since Paul had been before the court of Felix, at which time a diabolical plot was formed to assassinate him, and it is the same spirit at work now. Is it any wonder if the gospel leaves a city, when the spiritual rulers become assassins? Festus saw that there was nothing in the charges, but he was "willing to do the Jews a pleasure." Though convinced of his innocence, yet he was willing to send him back to Jerusalem to be tried before himself. But it is now too late. Paul has had an opportunity to ascertain the manner of man his judge was. Paul Appeals From Festus to Caesar.

This was surely a radical step, but the apostle makes clear his course and completely vindicates himself. He knew that the malice of the Jews and the venality of the Roman governors would preclude his getting justice at their hands, and this was his only recourse. In doing this, he realizes that he had a better show for justice than had been given him, and besides, if he were guilty, and should be convicted of crime worthy of death he was willing to pay the penalty. But if it was shown that he was innocent of these charges whereof he was accused he would be released, and not be turned over to an angry mob. And so he said: I appeal to Caesar.

Festus Conferred With the Council.

"The men referred to here were the assessors or judges who assisted at the trial. It was customary for the proconsul, or his substitute, to choose a number of men whose office it was to aid him in the administration of justice. The proconsul himself presided, but was bound to consult his assessors, and to decide in accordance with the views of the majority. The subject of consultation in this instance, doubtless, was whether the appeal should be allowed or refused. Writers on Roman law inform us that the provincial magistrates had a certain discretionary power in this respect. An appeal to the emperor was not granted in every case. It was necessary to consider the nature of the accusation, and also the amount of evidence which supported it. Some offences were held to be so enormous as to exclude the exercise of this right;

and when the crime was not of this character, the evidence of guilt might be so palpable as to demand an immediate and final decision." The result of the consultation was briefly and emphatically stated in the abrupt official form, and so the long wished for purpose of the apostle was soon to be consummated, but how differently did it come about from what he had expected. And yet no man knew better than did Paul how variously God works in bringing about His will, for even two years before in writing to the Romans, the apostle had said: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

DENOMINATIONAL SECONDARY EDUCATION.

(By C. E. Crossland)

Another comparison of perhaps more interest and profit would be an investigation of what is being done in the realm of secondary education by the various religious denominations. Here, too, the National Bureau of Education offers statistics, although they err usually in being too low; for private and denominational schools often decline or forget to reply to the request for information. The department is very jealous to classify an institution by its course of study, and not by its title of "college" or "university of all creation."

In 1914 there were 28 religious denominations in the United States which maintained secondary schools. Twelve of them had over 1000 secondary students apiece.

The following table will give some comparisons:

	Communicants (Approximate).	Secondary Schools.	Secondary Students.
Episcopalian	900,000	109	7,000
Baptist	6,000,000	112	9,600
Methodist	6,000,000	116	10,000
Roman Catholic	12,000,000	863	49,000

These figures show in fair fashion the secondary school work being done by four of the leading denominations operating in the South. It will be seen at once that in comparison to numbers the Episcopalians are far in the lead, with the Romanists second. The Episcopalians have about the same number of schools and students as the Baptists, although they have less than one-sixth as many members. If we Baptists were to do as well by our young men and young women in this particular as the Episcopalians are doing for their youth (and ours!), we would have 650 secondary schools instead of 112, and 45,000 students instead of 9,600.

Presumably these figures include the secondary institutions maintained in the South as missionary enterprises among the negroes, as referred to in a former article. In 1913 the round sum of \$2,000,000 was expended for this purpose alone, not counting the tremendous sums given by individuals and foundations.

More Startling!

But the above figures do not show all that Rome is doing for the education of American youth. Not only do the Roman Catholics maintain, with the help and patronage of us Protestants, their 863 secondary schools, but they maintain in the United States 5,403 elementary schools, with 1,430,000 pupils.

This system of parochial schools cost them last year \$11,000,000 in voluntary contributions! Only those Protestants who have studied the matter realize how thoroughly the Romanists are taking care of their educational interests. And it pays. Rev. Patrick J. McCormick, professor of education in the Catholic University, Washington, D. C., stated in his report to United States Commissioner of Education Dr. P. P. Claxton that in ten years the Roman Catholic population had increased 35 per cent while the Catholic school enrollment had increased 40 per cent. The statement is just backwards; it is a case of cause and effect, largely.

Relation to Colleges.

There is an intimate relation between the religious secondary school and the religious colleges. Usually the denominational academies act as feeders to the higher institution, sending their graduates naturally to the college of their own denominational complexion. But aside from this fact, there is a subtle relation; where there are a number of denominational academies scattered over a state, there is created a fine field for the public sentiment needed to support the higher schools of that sect.

Indeed, practically every denominational college and university which is strong in every particular—number of students, endowments, usefulness to its constituency—is surrounded by a number of secondary schools of the same mind and spirit.

Some Instances.

Vanderbilt University's permanent success was founded on the large

number of secondary schools which dot the contiguous territory in every direction.

Wake Forrest College, one of our strongest Baptist institutions, is the apex of some fifteen or twenty Baptist academies which stretch from the Atlantic to the Tennessee border in the Old North State. No wonder North Carolina continues to produce more than its quota of Baptist preachers.

In Virginia the Methodists have established two standard colleges, surrounded by an entire system of the Randolph-Macon academies and institutes.

Other instances will come to mind. Of course there are exceptions where the higher institution consciously appeals to and depends on other things. But in a number of states our denominational schools (colleges) are suffering for lack of financial support, and often these are the states where there are no denominational secondary schools.

Another Important Relation.

Boys in this generation do not usually decide to preach after they go to college or university or professional school. The great decision period on this matter, as in nearly all matters, is the secondary school period. If the question of ministerial supply is one of the chief problems of Christendom, surely the denominational secondary school is a place to seek its solution.

I trust that this random survey of the field of secondary education will help in determining what our denomination will do with the opportunity presented.—Religious Herald.

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PROVIDENCE GROUNDED IN REDEMPTION.

By Henry C. Mable, D. D.

I shall speak on the important doctrine of the divine providence as something far transcending the workings of mere natural law. For basis I take two passages: "And Abraham called the name of that place Jehovah-jireh—that is, the Lord will provide" (Gen. 22:14); and "He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). Abraham primarily meant that God will provide the redeeming Lamb, but Paul says that the gift of this lamb is the guarantee of all things that God's people can ever need.

There is nothing that renders so many people miserable as the habit of complaint respecting their circumstances. Many young ministers even reason, "If I could only alter my circumstances I would do better work." My own locks early grew white from unbelieving worry. The worry, however, is always falsely based. We are to find the divine freedom in the bond, whatever our circumstances. If they can be altered by any rational or justifiable act on our own part, that is well. We must not be fatalists. If, however, our thought is that these conditions are the main thing that have to do with our success in life, we are on the wrong trail. Such circumstances as are unalterable are certainly providential, at least in their moral bearings for us.

Two cautions are to be observed: 1. The Bible doctrine of providence is not that God takes care of those who take perfect care of themselves. That would be no providence at all for sinful and blundering people such as we are. The everlasting arms are underneath, with larger provision for us despite our blundering. 2. The whole moral order under which our race exists in the redemptive economy is itself providential for all men—at least potentially—Christian or pagan, whether they know it or not. It is of immense moment that all should know it and respond to it. Hence Christian missions. Relying on God's love and grace all emergencies and exigencies, no matter what, can be met and triumphed over. So my message is to the most discouraged person possible.

God's Name and Providence.

If we begin with the Old Testament, the very name of Jehovah—not the imagined pagan Yahwe of the destructive critics—implies the doctrine of providence before us. The word first occurs after man had sinned. In his shame he hid away, and the Lord Jehovah sought him out in his shame and provided garments from the skin of beasts, implying death and vicarious sacrifice. This word Jehovah is the most sacred name for deity, the redeeming deity, known to the Hebrew nation, a name which the devout Hebrew still thinks is too sacred to be spoken. Hence he substitutes the word Adonai. Then providence is a corollary of redemption and grounded in it. Were there no redemption there could be no providence. Hav-

ing given in predestined purpose the chief thing, viz: the timeless Lamb of God, that carries with it all the subordinate values for us. That embraces every event and circumstance in the believer's life, from birth to glorification.

When Moses shrank from the commission given him to lead Israel out of Egypt and inquired, "Who shall I say hath sent me?" God answered, "I am that I am" (or I am that which I will be), and this is my memorial name forever to all generations; that is, God is the eternal self-existent One who will more and more reveal and unfold Himself through His people, the Gentile as well as the Jew, and forevermore. Such was the meaning of the very name of the eternal covenant-keeping God of grace.

In the Old Testament there are seven compound names of Jehovah in His redemptive relations that cover the whole life of the chosen people. These are Jehovah-jireh, meaning redemption and providence; Jehovah-rapha—"The Lord that healeth" (Ex. 15:26); Jehovah-nissi—"The Lord our banner" (Ex. 17:8-15); Jehovah-shalom—"The Lord our peace" (Jud. 6:24); Jehovah-raah—"The Lord my shepherd" (Ps. 23:1); Jehovah-tsidkenu—"The Lord our righteousness" (Jer. 23:6), and Jehovah-shammah—"The Lord is present" (Ezek. 48:35), the last referring to the final city of God, the new Jerusalem when the great work of redemption will be complete, and God's abiding presence shall be our light forever. Now this seven-fold name, embedded in the very structure of the Old Testament in its various periods and studied in the light of its various contexts, covers typically the chief spiritual issues that can ever arise in the life of God's people. They presuppose a God of love and grace who has forethought everything pertaining to their redeemed life.

Indeed, God does not ordain (or foreordain) an unpropitious event in itself, perhaps perpetrated on us with evil intent, as e. g., in the scourging of Paul at Philippi or in the tortures inflicted on Judson at Ava, for the sake of the pain, but he ordains in his grace the moral bearings and the ultimate "peaceable fruits" intended for us to realize afterward.

Providence the Heart of Christianity.

The doctrine of divine providence is a central thing in Christianity. Christianity is the only religion in the world that has such a doctrine, or that can have such a doctrine. This for two reasons: 1. Because the God of our redemption is the only kind of being competent to afford a providence for us; and, 2. Because our possible harmony and fellowship with Him is the only condition on which, on the human side, things can be made to work together for our good. After all that you may seek in comparative religion—go to Confucianism, Mohammedanism, Brahmanism, Buddhism, or Shintoism—you will find that none of them has any teaching on the providence of God. Most of these religions are fatalistic, or legalistic as Judaism was. But our religion is evangelical. It has underlying it the covenant of God's eternal grace, which is a deep-

er thing than the law-covenant made with Israel, that presupposed two parties to the compact. The covenant of Christ's grace is self-mediated by one party, God Himself in Christ (Gal. 3:20 and context). We are to respond in penitence and faith, and then devote our lives to finding God's plan for us. It is the distrust of that plan that makes us miserable. It is our strain against the Infinite.

In the New Testament anxiety on the part of a disciple is absolutely forbidden (Matt. 6:24-35); not that we are to be careless and reckless, going as we please with our life and thus presuming on God's mercy. In Rom. 8 we are assured that "all things"—not all things except some particular circumstances that try us—work together for good to them that love God, i. e., to those whose attitude is filial toward God's manner of dealing with them. A speaker the other night told us of a visit to a remarkable woman, bed-ridden, who brought high blessing to him. This woman was a cripple, paralyzed from childhood. Her supernal joy grew out of the fact that one day there had come to her the realization that she was a soul—something far more than that she had a soul—and so she found she could be satisfied even though nothing were left her but God.

God Has a Plan for Every Life.

God has a plan for every life, as Bushnell has brought out in his great sermon based on God's word to Cyrus, "I have girded thee, though thou hast not known me." But the pathos and tragedy is that many peo-

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ple do not find even the hint of such a plan for them. This plan we never see complete in advance, but if we live the life of faith then we shall see it progressively, step by step, as we advance.

Remember how Paul said, "I have learned"—had been initiated—"in whatsoever state I am therein to be content." You, no less than Paul, need not lie awake nights worrying what is to become of you tomorrow. Just lie down in serenity and relax in your Heavenly Father's arms, remembering that the forces of tomorrow will be marshaling themselves to become agents and ministers to your need when the morrow comes. What saith the eighth of Romans? "For the whole creation groaneth and travaileth * * * waiting for * * * (or waiting on) the redemption." The whole creation, even Jupiter and Neptune, Mars and Venus, and the myriad suns in their courses, all ministering to God's purpose in you! Why, then, fret because you cannot see beyond the present moment? God is Jehovah-jirah. He foresees, forecares and foreprovides. Some of you have honored me year by year with your calls at my little chalet up among the pines. You remember that motto written across the front, "God's providence is mine inheritance." Many have asked me why I put that old Chester motto there. Because it is the story of the deepest crisis of my individual life. When I was broken down and in despair, a nervous wreck, purposing to abandon the ministry forever, giving up the Bible, God and all things connected with them, trusting in second causes, imagining that any cause in this material universe is as deep as God Himself; it was then I collapsed before God with a broken heart, and felt as if the crust of the earth just opened and let me through, and I went down and down until I struck the center. And what did I find there? Hell? Far from that. I fell to my surprise full into the arms of my Heavenly Father, and I discovered that His love is infinitely better and deeper for me than mine for Him. By this break-down in health, He was simply shutting me up to a different life. I would have ruined my ministry but for that break-down, and you may, my brother, if you do not have some similar crisis to re-establish your trust in God. I pity the man who has not had at some time a thorn in the flesh. It is through those infirmities and so-called misfortunes that we chiefly learn the deep things of God.

Deepening Our Belief in Providence.

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sous go to some persons down with an incurable illness, or in great sorrow; go to him to see his face shine and hear his song. In my pastorate in Indianapolis I called one day on a girl of seventeen who was a paralytic. I found that girl with an open Bible on her lap. She was unable to turn in bed or feed herself, or even turn the leaves of her Bible, but her heart was peaceful and her face happy. She so impressed me that I had her brought one night in a wheeled chair, more than a mile, to my prayer meeting that my people might hear her testimony and look upon the halo on her face. I soon after stopped preaching mere sermons and began to bring messages, first hand, from the Bible, and from the experience of suffering saints, and people began to say not, "You have preached a fine sermon," but "Your message did me good."

To revert to Paul. You have often observed his use of the word "boast" or "glory." This word occurs fifty-six times in the New Testament, and fifty-three times it is Paul who uses the word. In Romans we hear him say we "glory" (or exult) in tribulation also. This is the apostle who was "in stripes above measure, in prisons more frequent, in deaths oft, who five times received forty stripes save one, who was thrice beaten with rods, who once was stoned, thrice suffered shipwreck, was a night and a day in the deep, in perils manifold." Yet he was the most triumphant of all the apostles. He says, "If I must needs glory"—that is to vindicate the grace of Christ in me—"I will glory of the things which concern mine infirmities." In other words, Paul had settled it in his heart that God's plan for him was the very best thing possible. And so when in the Roman jail he characterized himself not as a prisoner of the Roman law, nor of Jewish bigotry, but of Jesus Christ, "A prisoner of hope." He looked clean through the prison bars and even over the headsman's block, with his exultant eye on the crown. In Ephesians he speaks of himself as "an ambassador in bonds," but he uses the verb rather than the noun, and so virtually says, "I am conducting an embassy," albeit in chains, heading the greatest legation the world has ever known. Although bound to a soldier in a Roman praetorium, his radiance was manifest even to all his guards. He was, during this imprisonment, paradoxical as it seems, the freest man in imperial Rome. This was Paul's habitual attitude; and be it remembered, not because he was on occasions an inspired writer, but as a typical believer, with real faith in God's providence. It is the proper attitude for us all.

Now pass to the Apocalypse. You say it is full of mystery. Thank God it is. It is so deep that no human wisdom has ever penetrated it. But that does not spoil it for me. My confidence is that in heaven I shall never exhaust it in a myriad million years. There we shall get the story from start to finish, as it shall come from God. We shall understand the awful humiliations of his saints, through great cataclysms like this present world war, including Armenian atrocities, the suffer-

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ing and dying on battlefields, because God can bless war to the penitent soul even if shot in battle. Our dear ones "loved and lost a while" will by and by be given back forever, thank God! His providence can bless even the nations that suffer most while apparently under overwhelming disaster. God is succeeding in teaching the human race by war what it will not be persuaded of by words. Human existence in this life *per se* is not necessarily the main thing. No life can be estimated aright except in the light of two worlds.

Providence or Fatalism.

It must not be forgotten, although it commonly is, that the antithetic negation of this Bible doctrine of providence is cold, icy fatalism, something worse even than chance. For example, some religious teachers have a habit of saying of an untoward event like the death of a child from diphtheria, "Oh, God had nothing to do with that; it is the outworking of mere natural law, cause and effect, bad sanitation, and the like." True, law is there, but that is not the whole case; and I defy any minister of religion to console the afflicted on the grounds that God has abdicated to Law and Company. Those who thus speak seem oblivious of the fact that by excluding God from such an afflictive event they do not get rid of the real difficulty; they simply relegate such a consequence to fatality, and fatality is impotent to procure one solitary benefit from affliction to the subject thereof. Fatalism has no place for the personal and paradoxical of which the personal God is master, and with which Christian experience is filled. There is no basis for consolation in the mere outworkings of fatality. If I stand by a poor mother bending in grief over the casket of her dead child, no matter what laws were violated in her affliction, I can say to her, "Despite all that has occurred, no matter who blundered, or whatever laws were violated, God, the all-loving personality of this universe,

in whose will alone every so-called law has its coherence, yet sustains such a relation to your poor broken heart as to relate the moral bearings of this event to your present comfort and eternal welfare." Therefore, in the last analysis, you are not victimized, as you would be if fate only ruled. We may not see how God can thus relate Himself to misfortune and even turn the tables on it, but through our confidence in the supreme authority in this universe as personal, who as such and as redeeming is able to use the fixities of nature and law so as to bring out of them some new combination which no law of itself could ever effect, we yet have a resource of consolation, no matter what the form of the affliction was. Even a human personality like an aviator, or a submarine commander, or any inventor, can thus transcend laws and laws with no violence to anything, and cannot the Maker of all things do as much? On such grounds as these the doctrine of divine providence finds an unassailable basis in our universe for the subjects of redemption. That this doctrine of providence is most deeply believed by the greatest sufferers among the saints proves its truth. There are men and women here whose hearts have been broken. They have been chastened and disciplined through awful trials that they cannot understand. But they would not exchange the spiritual values that have come out of these for all the world. God help us to lay hold afresh of those values, here and now. —Selected.

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The church at Vinita, Okla., has called Pastor W. O. Leach, of Pryor, which church he saved for three years. He accepts and begins work October first.

REVIVAL MEETINGS.

On the second Sunday in July we began our first meeting with the Morgantown church, which was reported in the Record sometime back. Our next meeting was with the

Plantersville Baptist Church, Ark.

We began this meeting on the third Sunday in July, and closed Thursday night with 17 in all and 12 of these for baptism, there being a Campbellite, two Methodists and one Presbyterian in the twelve, who came for baptism. We invited Dr. J. F. Tull of Monticello, to assist us in the ordination of two deacons. Brother A. D. Jacks is the noble pastor of this church. We rejoiced to be with this pastor and Dr. Tull and two of Mississippi's preachers.

Bluff Springs.

It was our joy to be with Brother Watson in a meeting with the Bluff Springs Church beginning the fifth Sunday of July and closing Thursday morning at the water. The results as seen, were, that twelve were baptized, three came by letter, a debt of \$55.45 on last year's pastor's salary raised and his salary subscribed for this year payable by the month. A good Sunday school was organized on Monday of the meeting with 132 enrolled and graded into the different departments and classes. This was our second trip to Bluff Springs having been with these good people last year.

New Salem Church.

Here we were greeted by our old Miss. College mate, Brother J. J. Cowser, the pastor, and a large crowd on the first Sunday in August. The meeting ran through Thursday night. At the close of this service Brother Cowser placed his resignation before the church in order to attend the Fort Worth Seminary. With deep regret the church accepted his resignation. Brother Cowser was dearly loved by all the people in New Salem community. There were eight approved for baptism and several came by letter. Mrs. Madison Flowers was with us throughout the meeting this being her old home church and through her noble efforts a splendid W. M. U. was organized at the close of the meeting.

Birdie Church.

We reached this church on Monday night after the second Sunday in August in time to preach. We found the pastor, Brother Jake Ousley, and his people hard at work and anxious for a good meeting. The result of their prayerful efforts together with this humble servant's services, was that the Lord saved

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Remove for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Fleet-Mansfield Drug Co., Memphis, Tenn.

eight precious souls and four came by letter and restoration.

Coila Church.

Here is where pastor W. W. Muirhead holds forth. This pastor does not know his ability as a humble country pastor, and while he has never had the advantage of a college education, very few pastors in our convention excell him in doing personal work and preaching the doctrines of Christ and reading the Scriptures in every home into which he goes. We were with him here last year in a great meeting but the Lord seems to be with us in greater power than last year, some of the hardest cases I have ever seen were saved, several grown settled men and women were saved in this meeting. There were 32 in all, 28 of whom were for baptism. An indebtedness of \$22.50 on last year's pastor's salary was wiped out, and the pastor and people were happy over the results.

Good-Hope Church Smith Co.

Here we met with one of the busiest pastors in the state and a fine church to work with. It was our privilege to be with Pastor Moulder in a meeting during our pastorate in Jackson. I am sure that the brethren who know Moulder will agree with me when I say that he is the busiest and most consecrated and I believe one of the most overworked country preachers and pastors in our state. He has the honor of preaching to 7 churches this year. Perhaps it would be decidedly better for these churches if four of them would group together and claim all of his time than for the seven to ask for his services, for it seems to me to be almost impossible for any one man to be a successful pastor and preach to seven churches. Our meeting had a good effect on the whole church and community and 16 were baptized and this writer was invited to be with them again.

Ruth's Chapel.

This church is located on Coldwater river in Quitman county, six miles from Jonestown. Brother J. E. Williams, another one of my old Miss. College mates was pastor but had given up the care of this church. We began a meeting here on Monday night after the first Sunday in September and closer on the following Sunday afternoon at the water with 42 for baptism and 23 by letter. At the 11 o'clock service Sunday we dedicated this new frame house to God out of debt and Brother J. A. Ousley was called to the care of the church for the balance of the year for one-fourth time. May the blessings of our Lord and Savior abide with these dear pastors and churches and unto our God be all the glory and praise.

This closes my meetings for a while and I am now back on my field hard at work. We held our first services in the new church at Shelby and Sunday night large crowds came. At the close of the evening service the ordinance of baptism was administered to a young girl Thelma Turney, who leaves this week for Blue Mountain College. God bless the Record and our faithful Editor.

R. A. EDDLEMAN.

Shelby, Miss.

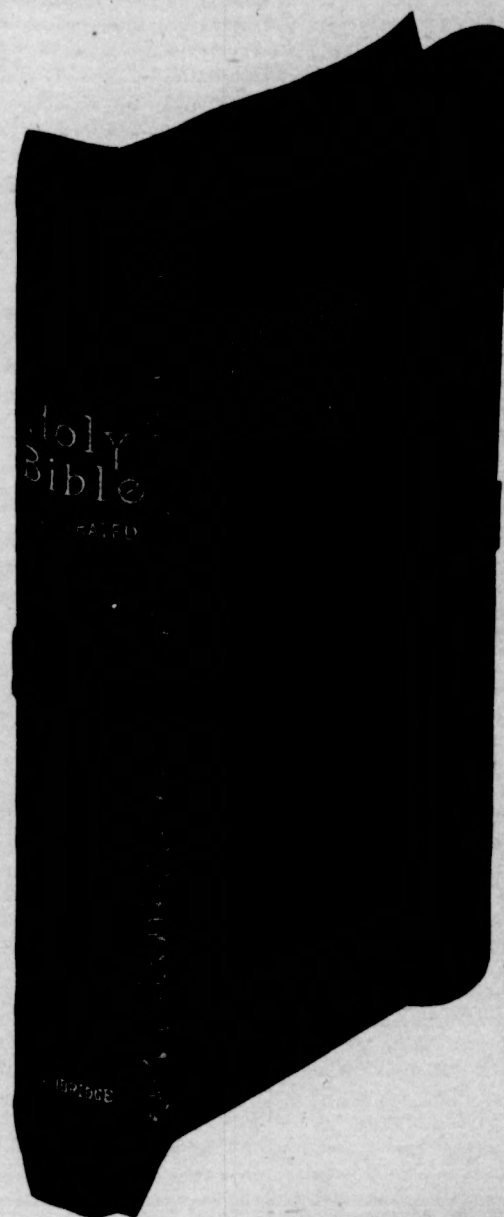
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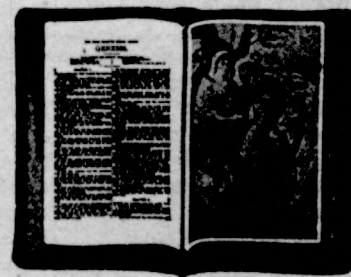
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THREE MEETINGS.

Hope.

On the second Sunday in August we began a meeting at Hope out eight miles west of Philadelphia. The meeting was well attended and the people seemed to enjoy it. Results were small, two uniting by letter. Brother Gresham, Superintendent of Education in Neshoba county, is the pastor.

Stratton.

We joined Brother H. C. Joyner in his meeting at this place Sunday night of the third Sunday in August. The meetings lasted till Thursday night with increasing interest, the last night having more than could be seated. The results were six received for baptism and three by letter. We ought to have had several days more here. Brother Joyner is one of my Mississippi College school mates. He is a most lovable fellow.

Conehatta.

The next was Conehatta where the beloved Lee Breland labors. The meeting here began on the first Sunday in September. We continued for six days. The weather was hot and dry but the Lord sent His showers of grace upon us. He gave as results for the preaching of his Word 15 happy souls for baptism. The church and congregation gave me a unanimous invitation to come back next year. Brother Gresham and Breland are both members of our church at Philadelphia.

M. J. DERRICK.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climate, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at drugists or by mail from Shuptrine Co., Savannah, Ga.

THE COUNTRY CHURCH AND THE GOOD ROAD.

Even fiction has failed to give us stories of adventure more thrilling than the actual experiences of men who have braved every peril to carry Christianity into remote places inhabited by primitive and oftentimes savage people. Missionaries have traversed the frozen Northlands with dogs and sledges and have founded missions among the tribes of equatorial regions. There have been innumerable occasions where they have toiled across wastes or through forests to conduct services for a congregation comprising people so few and so primitive that we are amazed at such manifestation of faith and courage.

But how does all this concern the country church and the subject of good roads?

It shows how our interest in potential results frequently causes us to overlook or neglect the fullest development of things already established.

The church provides funds and missionaries volunteer in her service upon the conviction that final results will more than warrant endeavor in this field. But when careful inquiry is made as to the situation right at home it will be found that hundreds of thousands of people in rural districts, taking the country over, do not attend services regularly during

what may be termed the bad road season.

To remedy this condition does not require that the church contribute funds for highway improvement. She can, however, do much to influence public opinion in the matter.

Every country church should be easily accessible at all seasons of the year. Any community sufficiently prosperous to establish and maintain a church can afford to have good highways. In many localities much of the social life of the community emanates from if it does not center in the church, and to make it easy for people to get to church is a most important factor in the progress of the church.

It may be said that failure to attend church because the roads happen to be bad shows only a superficial interest in the church, but such is not the case. Aged people and children, especially, suffer the consequences of the bad roads, and it is frequently the case that roads are absolutely impassable. It is surely within the province of the church to awaken public sentiment favorable to good roads—in any event such roads as are used by the congregation in going to and from church.

To improve the leading roads need not be a costly matter. Where old stone or macadam roads are already established they can be transformed into durable, dustless and mudless roads by a simple process and through the use of a substance that goes back to the very beginning of the world:

Make thee an ark of gopher wood, rooms shalt thou make in the ark and shall pitch it within and without with pitch.—Gen. 6:14.

The pitch referred to was natural asphalt and today millions of square yards of city streets are paved with asphalt, its use having extended to remote rural districts. Old stone roads are now given a new surface of stone over which is poured the natural asphalt. The road is then rolled and may be used immediately. Resurfaced roads of this type can be built at half the cost of entirely new roads.

In the case of new roads the most economical thoroughfare, one that promises to become a standard type, has a solid base or foundation of concrete with a 2-inch asphalt macadam wearing surface, thus meeting the requirements of both horse and motor traffic, owing to the absence of mud and dust.

It may seem irrelevant to refer to specific types of roads when this phase of the subject would not be a part of such good roads propaganda as might emanate from the church, but it is none the less a fact that highway improvement is seriously retarded through lack of knowledge concerning the merits and cost of our sundry types of roads.

In the meantime, however, the church can unquestionably participate in the good roads movement with profit to all concerned, for once enthusiasm is aroused the battle is practically won.

Automobilists are active in road building propaganda; churches have greater and better reasons for activity in this direction.

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The Harmontown meeting closed August 5th.

We had Brother Marvin Metts with us and his singer, Mr. Hudson.

Brother Marvin is a great and wonderful preacher. He knows just how to preach to make every soul believe and understand what God wants them to do, he was a great blessing to our church. We had the pleasure of seeing many souls strengthened in love and faith; there were 15 added to the church and four deacons ordained which I hope will be appreciated and will be found doing their duty. If every body was found doing their duty and serving God as we should it would not be such perilous times as we are having and going to have. When I read where God says he will not let those that love Him beg bread that is one great consolation to me. I want every Christian to pray for me for I feel that God is calling me to be a missionary; not to go in the foreign fields, but work here. But I am weak and unless I have the support from a mightier power than I have I can never accomplish what I have in my heart, for I want to tell others of such a loving God that we have He can save when no other can. My heart's desire and prayer to God that he will reveal to me just what he will have me to do, I beg the prayers of God's people that I will get my heart's desire. Oh let me say something of the great preacher that we had. I hope he fills every soul with the spirit as he did mine. If I never hear another sermon, his sermons will last me as long as I live, they were of the spirit. I wish we had more like him.

ETHEL BILLINGSLEY.

Tyro, Miss., R. 1.

BELZONI.

Dr. Harry Leland Martin and the Clarke Memorial quartet came to us on the evening of August 29th and remained with us for a meeting of ten days. Brother Martin is a devout man of God and a preacher of power, presenting messages replete with teaching and inspiration. The talented and consecrated quartet sang gospel songs in the spirit of the gospel. Dr. Martin and the quartet are strongly entrenched in the hearts of our people. We received nine by baptism, and there were a number of others who professed Christ and who will either unite with other denominations or read their Bibles further before they unite with any. The afternoon business men's meetings down town were a unique and helpful feature of the meeting.

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TWO GOOD MEETINGS.

At Mt. Zion, Lincoln county, we began the second Sunday in August. Here we preached true each day on "The Plan of Salvation." Meeting ran ten days; 56 accessions to the church; eight Methodists, many heads of families.

At Rocky Hill in Copiah county, we ran eight days. Bro. H. B. Harrison preached at 11 o'clock and at night. The pastor spoke on "The Plan of Salvation." A great number of grown young men, don't remember how many, came for baptism. Two Campbellites and one Methodist. More people are reading their Bibles to see if these things be true than I ever knew in my life.

the Pastor,
A. D. MUSE.

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CAMDEN MEETING.

Our meeting at Camden began Sept. 19th, and ran eight days. Bro. J. B. Quin did the preaching. It was well done. It was a great pleasure to have our good brother with us. He is as faithful, honest, earnest, consecrated minister of Jesus Christ as I know. We had large congregations, filling our new house. Received one by letter, one for baptism.

M. J. DERRICK.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection: Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there, and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy.

THE LOVE OF A FRIEND.

Like music heard on the still waters,
Like pines when the wind passeth by;

Like pearls in the depth of the ocean;
Like stars that enamel the sky;
Like June and the odor of roses;
Like dew and the freshness of morn;
Like sunshine that kisses the clover;
Like tassels of silk on the corn;
Like notes of the thrush in the woodland;

Like brooks where violets grow;
Like rainbows that arch the heavens;
Like clouds when the sun dippeth low;

Like dreams of Arcadian pleasures;
Like colors that gratefully blend;
Like everything breathing of pureness—
Like these is the love of a friend.

—J. Potts Holt.

DUTY.

Never to tire, never to grow old,
to be patient, sympathetic, tender;
to look for the budding flowers and the opening heart; to hope always, like God; to love always—this is duty.

—AMIEL.

The Watchman-Examiner tells of public speaking on the streets in New York, directed against the Christian religion, which attracts crowds of people by permitting questions to be asked, and allowing any questioner to stand on the platform and express his convictions, for a certain number of minutes. This is a method which we long to see introduced into our churches. Many whose minds now sleep through a service would wake up.

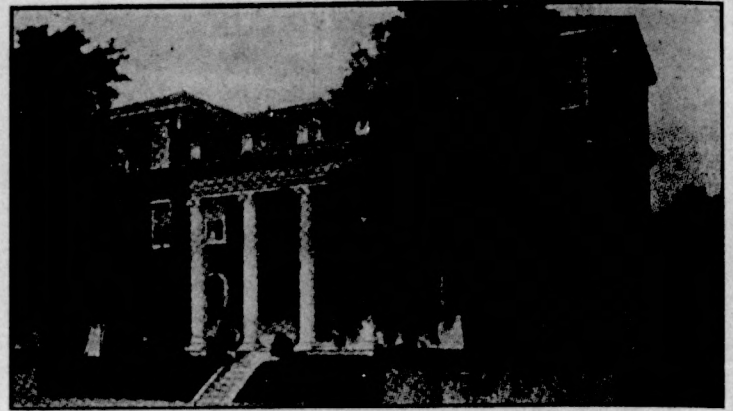
WEDDING ANNIVERSARY.

On Wednesday morning, September 20th, a host of relatives and friends gathered at the home of Brother and Sister J. A. Burris, near Mars Hill church, Amite county, to show their affection and esteem for them on their fiftieth wedding anniversary. They have lived in this home for over forty years.

Brother Burris has been a deacon of Mars Hill church for many years, and has been true and faithful to the cause. He is not enjoying the best of health now. Sister Burris is enjoying good health.

On account of there not being room in the house for all to see and hear the services, we went out in the oak grove in front of the house to hold services, where a long table had been made to serve refreshments, as all had well filled baskets.

The program for the day was arranged by the children, which consisted first of a song, then a prayer by Brother M. H. Martin, after which the pastor read a passage of Scripture, with a short talk and prayer. Then a history of the family, by Brother Martin, a beautiful little poem on the golden wedding was recited by one of the little granddaughters, after which Prof. Joe A. Burris presented several beautiful gifts from the children to his father and mother, as a token of their love, with a beautiful verbal tribute. Then



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dinner was served by all. The day was greatly enjoyed by all present—children, grandchildren and great-grandchildren, also old grandmother Burris, which makes five generations of the Burris family present.

Grandmother Burris is enjoying splendid health for her age. She is able to ride nearly three miles to preaching yet.

Brother Burris has reared a noble family of ten children; only two are single.

Along with the distinction of their golden wedding, they enjoy the highest friendship and love of their neighbors. May many years of joyous fellowship and blessings be given them.

Their pastor,
G. W. GATES.